THE REVELATION
OF SAINT IOHN THE APOSTLE AND EVANGELIST, WITH A briefe and learned Commentarie,
Written by *Franc. Iunius, &c.*

CHAP. 1.

1 *He declareth what kind of doctrine is here handled,* 8 *euen his, that is the beginning & ending:* 12 *The mysterie of the seuen candlesticks and starres* 20 *is expounded.*

THE [a] reuelation of [b] IESVS CHRIST, which God giue vnto him, that he might declare vnto his seruants the things which must shortly be done: which he sent, and signified by his Angell vnto his seruant Iohn.

2 Who testified the word of God, & the witnesse of Iesus Christ, and all things that he saw.

3 Blessed *is he* that readeth, & blessed are they that heare the words of this prophecy, & obserue those things which are written therein: for the time appointed is at hand.

4 [1] Iohn to the seuen Churches which are in Asia; Grace *be* vnto you, and peace [2] from him [c] Which is, and Which was, & Which is to come; and from [3] the [d] seuen Spirits which are before his throne.

5 And from Iesus Christ, [4] which is that *faithfull witnesse, * that first begotten of the dead, and that Prince of the kings of the earth; who loued vs, and washed vs from our sinnes with his owne * bloud.

6 And made vs * Kings and Priests vnto God euen his Father; to him *be* glory, and power for euermore, Amen.

7 Behold, he commeth with * clouds, and euery [e] eye shall see him: *yea* euen they which pierced him through: & all the kindreds of the earth shall waile before him: Euen so, Amen.

8 [6] I [a] am [f] α and ω, that is, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, *euen* that Almighty one.

9 ¶ [7] I Iohn, who also am your brother, & companion in tribulation, and in the Kingdome and patience of Iesus Christ, was in the Ile called [g] Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was *rapt* in [b] spirit on the [i] Lords day, and heard behind me a great voyce, as it had bin of a trumpet

11 Of one that sayd, I am α and ω, that first and that last: and, That which thou seest, write in a booke, and send it vnto the seauen Churches which are in Asia, at Ephesus, and at Smyrna, and at Pergamus, and at Thyatira, and at Sardis, and at Philadelphia, and at Laodicea.

Spirit of the Lord fell vpon him. i He calleth that the Lords day, the first day of the weeke. 1. Cor. 16. 2.

5 A most ample and graue commendation of Christ, first from his offices, the priesthood and kingdome: secondly from his benefits, as his loue towards vs, and washing vs with his bloud, in this verse, and communication of his kingdome and priesthood with vs: thirdly from his eternall glory and power, which is alwayes to be celebrated of vs, verse 6. Finally from the accomplishment of all things once to be effected by him, at his second comming, what time he shall openly destroy the wicked, and shall comfort the godly in the truth. verse 7.

6 A confirmation of the salutation afore going, taken from the words of God himselfe: in which he enuncheth his operation in euery singular creature, the immutable eternity that is in himselfe, and his omnipotencie in all things: and concludeth in the vnitie of his owne essence, that Trinitie of persons which was before spoken of.

7 The narration, opening the way to the declaring of the authority and calling of Saint Iohn the Euangelist in this singular Reuelation, and to procure faith and credit vnto this propheſie. This is the second part of this Chapter, consisting of a proposition, and an exposition. The proposition sheweth, first who was called vnto this Reuelation, in what place, and how occupied, verse 9. Then at what time, and by what meanes, namely, by the Spirit and the word, and that on the Lords day, which day euer since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabboth: that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him, and what is the summe of his calling.

*Psal. 89. 38.
*1. Cor. 15. 21.
Colos. 1. 18.
*Heb. 9. 14.
1. Pet. 1. 19.
1. Iohn 1. 9.
*1. Pet. 2. 5.
*Esa. 3. 14.
Matth. 24. 30.
Iude. 14.
c All men.
* Chap. 2. 6. & 22. 13.
f I am he, before whom there is nothing: yea, by whom euery thing that is made, was made, and who is all remaine though all they should perish.
g Patmos is one of the Iles of Sporas, whither Iohn was banished, as some write.
b This is that holy rauishment expressed, wherewith the Prophets were rauished and being as it were caried out of the world, were conuersant with God: and so Ezechiel saith often, that he was caried from place to place of the Lords Spirit, and that the*

Beza and others.
a An opening of secret and hid things.
b Which the Sonne opened to vs out of the Fathers bosome by Angels.
c By these three times Is, Was and Shalbe, is signified this word Iehouah, which is the proper name of God. These are the seuen spirits, which are afterward Chapter 5. verse 6. called the horner and eyes of the Lambe, and are now made as a yard pointing vpon God.
d Exod. 3. 14.

F. IVNIVS.

1 This Chapter hath two principall parts, the title or inscription, which standeth in steed of an exordium and a narration going before the whole propheſie of this booke. The inscription is double, generall and particular. The generall containeth the kind of propheсy, the author, end, matter, instruments, and manner of communicating the same, in the first verse: the most religious faithfulnesse of the Apostle, as a publike witnesse, verse 2. And the vse of communicating the same, taken from the promise of God, and from the circumstance of the time, verse 3.

2 This is the particular or singular inscription, wherein salutation is written vnto certaine Churches by name, which represent the Church Catholike: and the certainty and truth of the same is declared, from the author thereof vnto the 8. verse.

3 That is from God the Father, eternall, immortall, immutable whose vnchangeablenes S. Iohn declareth by a forme of speech which is vnderstood. For there is no incongruitie in this place, where, of necessitie the words must be attempted vnto the mysteries, and not the mysteries corrupted or impaired by the words.

4 That is from the holy Ghost which proceedeth from the Father and the Sonne. This Spirit is one in person according to his subsistencie: but in communication of his vertue and in demonstration of his diuine works in those seuen Churches, doth so perfectly manifest himselfe, as if there were so many Spirits, euery one perfectly working in his owne Church. Wherefore after Chap. 5. 6. they are called the seuen hornes and seuen eyes of the Lambe, as much to say, as his most absolute power and wisedome: and Chap. 3. 1. Christ is sayd to haue those seuen Spirits of God. and Chap. 4. 5. it is sayd, that seuen lamps do burne before his throne, which also are those seuen Spirits of God. That this place ought to be so vnderstood, it is thus proued. For first, grace and peace is asked by prayer of this Spirit, which is a diuine worke, and not on incommunicable in respect of the most high Deitie. Secondly, he is placed betweene the Father and the Sonne, as set in the same degree of dignitie and operation with them. Thirdly, he is before the throne, as of the same substance with the Father and the Sonne: as the seuen eyes, and seuen hornes of the Lambe. Moreouer, these Spirits are neuer sayd to adore God, as all other things are. Finally, that is the power wherby the Lambe opened the booke, and loosed the seuen seales thereof, when none could be found amongest all creatures by whom the booke might be opened, Chap. 5. Of these things long agoe M. Iohn Luide of Oxford wrote learnedly vnto me. Now the holy Ghost is set in order of words before Christ, because there was in the, which followeth, a long processe of speech to be vsed concerning Christ.

12 8 Then I turned backe to [k] see the voyce that spake with me: 9 and when I was turned, I saw seauen golden candlestickes:

13 And in the midst of the seuen golden candlesticks, one like vnto the Sunne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, and haire *were* white as white woull, *and* as snow; and his eyes *were* as a flame of fire;

15 And his feet like vnto fine brasse, burning as in a furnace: and his voyce as the sound of many waters:

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his face *shone* as the Sunne shineth in his strength.

17 [10] Now when I saw him, I fell at his feete as dead. [11] Then he layd his right hand vpon me, saying vnto me, Feare not: [12] I am that * first and that last;

18 And which am aliue; but I was dead: and behold I liue for euermore, Amen: and I haue the keyes of hell and of death.

19 [13] Write the things which thou hast seene; both which are, and which shall come to passe hereafter.

20 [14] The mysterie of the seuen starres which thou sawest in my right hand, & the seuen golden candlestickes, *is this*, those seuen starres are the [l] Angels of the seuen Churches: and those seuen Candlestickes which thou sawest, are the seauen Churches.

1 *To see him whose voyce he had heard.* l *By Angels, he meaneth the Ministers of the Churches.*

8 The exposition, declaring the third and last point of the proposition (for the other points are euident of themselues) wherein is spoken first of the Author of this calling, vnto the 17. verse. Secondly of the calling it selfe vnto the end of the Chapter. And first of all, the occasion is noted in this verse, in that S. John turned him selfe to wards the vision: after is set downe the description of the Author, in the verses following. 13. 14. 15. 16. * *Es.* 44. 4. *and* 44. 6.

9 The description of the Author, which is Christ: by the candlesticks that stand about him, that is, the Churches that stand before him, and depend vpon his direction, in this verse: by his properties, that he is one furnished with wisedome and dexterity to the atchieuing of great things, verse 13. with auncient granitie, and most excellent sight of the eye, verse 14. with strength inuincible, and with a mighty word, verse 15. By his operations, that he ruleth the ministerie of his seruants in the Church, giueth effect thereunto by the sword of his word, & enlightening all things with his countenance, doth most mightily prouide for euery one by his diuine prouidence, verse. 16. 16 A religious feare, that goeth before the calling of the Saints, & their full confirmatiō to take vpon thē the vocation of God.

11 A diuine confirmation is this calling, partly by signe, and partly by the word of power. 12 A most elegant description of this calling, contained in three things, which are necessarie vnto a full vocation: first the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verse, for that he is eternall and omnipotent, verse 18. Secondly the summe of this propheticall calling and reuelation, verse 19. Lastly a declaration of those persons vnto whom this prophecie is by the commandement of God directed in the description thereof, verse 20.

13 The summe of this prophesie, that the Apostle must write whatsoeuer he should see, adding nothing, nor taking away any thing, as verse 2. Here of there are two parts: one is a narration of those things which are, that is, which then were at that time, contained in the second and third Chapters: the other part is of those things which were to come, contained in the rest of this booke.

14 That is, the thing which was mystically signified by the particulars of the vision before going.

CHAP. 11.

1 Iohn is commanded to write those things, which the Lord knew necessarie, to the Churches of Ephesus, 8 of the Smyrneans, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

1 VNto the Angell of the Church of Ephesus write; [2] These things sayth he that holdeth those seauen starres in his right hand, and walketh in the midst of those seauen golden candlestickes.

2 3 I know thy workes, and thy labour, and thy patience; and how thou canst not beare them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them lyers.

3 And thou wast burdened, and hast patience; and for my Names sake hast laboured, and wast not wearied.

4 Neuerthelesse, I haue *this* [a] against thee, that thou hast giuen ouer thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and do the first workes: otherwise I will come against thee shortly; and will remoue thy candlestick out of his place, except thou amend.

6 But this thou hast, that thou hatest the works of the Nicolaitans, which also I hate.

7 4 Let him that hath an eare, heare what the Spirit saith vnto the Churches; To him that ouercōmeth, will I giue to eat of that tree of life which is in [5] the midst of the [b] Paradise of God.

8 ¶ [6] And vnto the Angell of the Church of the [c] Smyrnians write; These things saith he that is first, and last, which was dead, and is aliue:

9 7 I know thy workes, and tribulation, and pouertie, (but thou art rich) and the blasphemie of them, which say they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the diuel shal cast some of you into prison that ye may be tried, and ye shall haue [8] tribulation for ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 9 Let him that hath an eare, heare what the Spirite saith to the Churches: He that ouercommeth, shall not bee hurt [10] of the second death.

12 ¶ [11] And to the Angel of the Church which is at [d] Pergamus write, These things sayth hee which hath that sharpe sword with two edges,

13 [12] I know thy workes, and where thou dwellest, *euen* where Satans throne is; & that thou keepest my Name, and hast not denied my faith, euen in [e] those dayes when Antipas my faithfull Martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things against thee; that thou hast there them that maintaine the doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel,

a *To deale with thee for.*

b *Thus Christ speaketh as he is Mediatour.*

c *Smyrna was one of the Cities of Ionia in Asia.*

d *Pergamus was the name of a famous Citie in old time in Asia, where the Kings of the Attalians were alwayes resident.*

e *The faith of them of Pergamus is so much the more highly commended, because they remained constant euen in the very heate of persecution.*

3 The proposition, first commending the Pastour of this Church, verse 2. 3. then reprouing him, verse 4. after informing him, and withall threatening that he will translate the Church to another place, ver 5. This commination or threat Christ mitigateth by a kind of correction. calling to mind the particular vertue and pietie of that Church, which God neuer leaueth without recompence, verse 6. Concerning the Nicolaitans, see after vpon the 15. verse.

4 The conclusion, containing a commandement of attention, and a promise of euerlasting life, shadowed out in a figure, of which Gen. 2. 9.

5 That is, in Paradise, after the manner of the Hebrew phrase. * *Num.* 24. 14. *and* 25. 1. 31. 16.

6 The second place is vnto the Pastors of the Church of the Smyrneans. The Exordium is taken out of the 17. and 18. verses of the first Chapter.

7 The proposition of praise is in this verse, and of exhortation ioyned with promise is in the next verse.

8 That is, of ten yeares. For so commonly both in this booke and in Daniel yeares are signified by the name of dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because S. Iohn wrote this booke in the end of Domitian the Emperour his raigne, as Iustinus and Irenæus do witnesse, it is altogether necessarie that this should be referred vnto that persecution which was done by the authoritie of the Emperour Traian, who began to make hauocke of the Christian Church in the tenth yeare of his raigne, as the historiographers do write: and his bloody persecution continued vntill Adrian the Emperour had succeeded in his place. The space of which time is precisely ten yeares, which are here mentioned.

9 The conclusion, as verse 7. 10 See Chapter 20. 6. 11 The third place is vnto the Pastors of Pergamus. The Exordium is taken out of the 16. verse of the first Chapter.

12 The proposition of praise is in this verse, of reprehension in the two following, and of exhortation ioyned with a conditionall threate, verse 16. Now this Antipas was the Angell or minister of the Church of Pergamus, as Areta writeth.

1 The former part of this booke is compriſed in a narration of thoſe things which then were, as S. Iohn taught vs Chapter 1 19. it belongeth wholly vnto inſtruction: and in theſe two next Chapters, containeth ſeuen places, according to the number and condition of thoſe Churches which were named before Chap. 1. 11 figured verſe 12 and diſtributed moſt aptly into their Paſtors and flockes, verſe 20. which verſe of that Chapter is as it were a paſſage vnto this firſt part. Query one of theſe ſeuen places hath three principall members, an Exordium taken from the perſon of the Author: a propoſition, in which is praiſe and commendation of that which is good reprehenſion of that which is euill: and inſtruction, containing either an exhortation alone, or withall a diſſuaſion oppoſite vnto it: and a concluſion ſtirring vp vnto attention, by diuine promiſes. And this firſt place is vnto the Paſtors of the Church of Epheſus.

2 The Exordium, wherein are contained the ſpeciall praiſes of Chriſt Ieſus the Author of this propheſie, out of the 16. and 17. verſes of the firſt Chapter.

that they should feate of things sacrificed vnto idols, and commit fornication:

15 Euen so hast thou them, that maintaine the doctrine of the [13] Nicolaitans, which thing I hate.

16 Repent, if not I will come against thee shortly, & will fight against them with the sword of my mouth.

17 [14] Let him that hath an eare, heare what the Spirit saith vnto the Churches, To him that ouercómeth, will I giue to eate [15] of that [g] Manna that is hid; and will giue him a [h] [16] white stone, and in the stone a new [17] name written, which no man knoweth saue he that receiueth it.

18 ¶ And vnto [18] the Angell of the Church which is at Thyatira write, These things saith the Sonne of God, which hath eyes like vnto a flame of fire, and feete like to fine brasse.

19 I know [19] thy workes and thy loue, and [i] seruice, and faith, and thy patience, and thy workes, and that *they are* mo at the last, then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufferest the woman Iezabell which calleth her selfe a Prophetesse, to teach and to seduce my seruaunts, to commit [k] fornication, and to eate meates sacrificed vnto idols.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I will kill her children with death: and all the Churches shall know that I am he which * doeth search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you I say, and the rest of them of Thyatira, As manie as hold not this doctrine, neither haue approued the [l] depth of Satan (as they speake) I will [m] put vpon you none other burden.

25 But, that which ye haue, hold fast till I come.

26 [20] And he that ouercommeth and keepeth my workes vnto the end, to him will I [21] giue power ouer the nations.

27 * And he shall rule them with a rod of yron: *and* as the vessels of a potter shall they bee broken: euen as I receiued of my Father.

28 And I will giue him [22] a morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

CHAP. III.

1 The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not luke warme, 20 but indeuour to further Gods glorie.

1 AND vnto the Angel of the Church which is at [a] Sardis write, These things saith he that hath those seuen Spirits of God, and those seuen starres, I know thy works: that thou hast a [b] name that thou liuest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are [c] readie to die: for I haue not found thy workes full before God.

3 Remember therefore, what thou hast receiued and heard; and hold fast, and repent: *if thou wilt not watch, I wil come against thee as a theef, and thou shalt not know what houre I will come against thee.

4 Yet thou hast a few persons euen in Sardis, [3] which haue not defiled their garmẽts, and shall walke with me in white, for they are [d] worthie.

5 He that [5] ouercommeth, shalbe clothed in white aray, and I will neuer put his name out of the * booke of life; but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ [6] And vnto the Angell of the Church which is at Philadelphia write, These things saith he that is Holy, and True, which hath the key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth.

8 [7] I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: because thou hast a litle strength, and hast kept my word, and hast not denyed my Name.

9 Behold, I will [f] make some of thẽ of the Synagogue of Sathan, that is, of them which call themselues Iewes and are not, but do lie: behold, *I say*, I will make them, that they shall come [8] and worship before thy feete, and shall know that I haue loued thee.

10 Because thou hast [g] kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which shall come vpon all the world, to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 [9] Him that ouercometh, will I make a pillar in the Temple of * my God; and he shall go no more out: [10] and I will write vpon him the name of my God, and the name of the Citie of my God,

p That which is here spoken of things offered to Idols is meant of the same kind which Paul speaketh of, 1. Cor. 10. 14.

g He alludeth to that sermon which we reade of Iohn 6. and to the place we find Psalm. 105 40

h Aretas writeth, that such a stone was wont to be giuen to wrestlers at games, or else that such stones did in old time witnesse the quitting of a man.

i So he calleth those offices of charitie which are done to the Saints.

k By fornication oftentimes in the Scripture, Idolatrie is meant.

l He pointeth out the bragging of certaine men, which boasted of their deep, that is plentifull and common knowledge, which notwithstanding is dimelleth.

m I will speake no worse thing against you, being content to haue shewed you what I require to be in you.

* *1 Sam. 16. 7. Psalm 7. 10. Jer. 11. 20 & 17. 10.*

13 VVhich follow the footsteps of Balaam, and such as are abandoned vnto all filthines, as he shewed in the verse afore going, and is here signified by a note of similitude. And thus also must the 6 verse be vnderstood. For this matter especially Irenæus must be consulted withal.

* *Psalm. 2. 9.*

14 The conclusion, standing of exhortation as before, and of promise.

15 The bread of life, inuisible, spirituall, and heauenly, which is kept secretly with God, from before all eternitie.

16 VVhich is a signe and witnesse of forgiuenesse & remission of sinnes, of righteousnesse and true holinesse, and of puritie incorrupted, after that the old man is killed.

17 A signe and testimonie of newnesse of life in righteousnesse & true holinesse, by putting on the new man, whome none doth inwardly know, saue the spirit of man which is in himselfe, the praise whereof is not of men but of God, Rom. 2 28.

18 The fourth place is vnto the Pastors of Thyatira The exordium is taken out of the 14. and 15. verses of the first Chapter. 19 The proposition of prayse is in this verse: of reprehension, for that they tollerated with them the doctrine of vnrighteousnesse and vngodlinesse, is verse 20, the authours whereof though they were called back of God, yet repented not, verse 21. whereunto is added a most heatie threatning, verse 22, and 23. Of a conditionall promise, and of exhortation to hold fast the truth, is in the two verses following.

20 The conclusion, wherein Christ assureth vnto his seruants, the communion of his kingdome and glorie, in this verse, and that following: and commaundeth an holy attention, in the last verse.

21 That is, I will make him a king, by communion with me, and my fellow heire: as it is promised, Matth. 19 28. and 25 34 Rom. 8 17. and 1 Cor. 6 3. Ephes. 2 6. and 2. Tim. 2. 12 and Apoc 3 21. and 4 4. 22 The brightnesse of greatest glorie and honor neerest approching vnto the light of Christ, who is the Sonne of righteousnesse and our head, Matth 4.

a Sardis is the name of a most flourishing and famous citie, where the Kings of Lydia kept their Courts.

b Thou art said to liue, but art dead indeede.

* *Chap. 16. 13. 1. Thess. 5. 2. 2. Pet. 3. 10*

c Other things, whose state is such, that they are now going, and vnlesse they be confirmed, will perish forthwith.

d They are meete and fit, to wit, because they are iustified in Christ, as they haue truely shewed it: for he is righteous that worketh righteousnesse: but so, as the tree bringeth foorth the fruite, Look Rom. 8. 18.

* *Chap. 20 12, and 21. 27. Philip 4. 3.*

e All power of rule in commaunding and forbidding, declining, and punishing. And the house of David is the Church, and the continuall promise of Dauids kingdome belongeth to Christ.

f I will bring them to that case.

g Because thou hast bene patient and constant, as I would my seruants should be.

F. IVNIVS.

1 The first place is vnto the Pastors of Sardis. The exordiũ is taken out of the 4. and 16. verses of the first Chapter.

* *See 2. 7.*

2 The proposition of reproofe is in this verse: of exhortatiõ ioyned with a threatning, in the two verses that follow, and of qualification by way of correction, vnto the comfort of the good which yet remayned there, verse 4. 3 That is, who haue with all Religion garded them selues from sinne and contagion, euen from the verie shew of euill, as S. Iude exhorteth, verse 23. 4 Pure from all spot, and shining with glorie. So it is to be vnderstood alwayes hereafter, as in the next verse. 5 The conclusion, standing vpon a promise, and a commandement, as before. 6 The sixt place is vnto the Pastours of Philadelphia. The exordium is taken out of the 18. verse of the first Chapter.

7 The proposition of prayse is in this verse, of promises, to bring home again those that wander verse. 9. and to preserue the godly, verse 10. and of exhortation, verse 11.

8 That is, fall downe and worship, either thee ciuilly, or Christ religiously, at thy feete (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word. 9 The conclusion, which containeth a promise, and a commandement. 10 That is, the new man shall be termed after his father, mother, and head Christ.

(*which is* the new Hierusalem, which commeth downe out of Heauen from my God) and my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 11 And vnto the Angell of the Church of the Laodiceans write, These things saith [b] Amen, that faithfull and true witnesse, that [i] beginning of the creatures of God:

15 12 I know thy works, that thou art neither cold nor hote: I would thou werest cold or hote.

16 Therefore, because thou art luke warm, and neither cold nor hote, it will come to passe, that I shall spew thee out of my mouth.

17 For thou saist, I am rich, & increased with goods, and haue neede of nothing; and knowest not that thou art a most wretched man, & miserable, 13 and poore, and blind, and naked.

18 I counsell thee to buy of me gold tryed by the fire, that thou maiest become rich: and white raiment, that thou maist be clothed, and that thy filthy nakednesse do not appeare: and annoynt thine eyes with eye salue, that thou mayst see.

19 As many as I loue* I rebuke and chasten, be [k] zealous therefore and amend.

20 Behold, I stand at the doore, and knocke, 14 If any man heare my voyce & open the doore, I will come in vnto him, and will suppe with him and he with me.

21 15 To him that ouercommeth, will I grant to sit with me in my throne, euen as I ouercame, and am set with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

The conclusion, consisting of a promise, as chapter 2. verse 26. Hitherto hath bene the first part of the book of the Apocalypse.

b Amen signifieth as much in the Hebrue tounge as Truth, or truth it selfe.

i Of whom all things created haue their beginning.

k Zeale is set against them which are neither hote nor cold.

11 The seuenth place is vnto the pastors of the Church of Laodicea. The exordium is taken out of the first verse of the first Chapter.

12 The proposition of reproofe is in this verse, whereunto is adioyned a threatening, verse 16 with a confirmation declaring the fault, verse 17, and of exhortation vnto faith and repentance, vers. 17, 19. whereunto is added a conditional promise, vers 20.

* *Prou. 3. 12. Heb. 12. 6.*

13 The spirituall miserie of men is metaphorically expressed in three poinctes: vnto which are matched as correspondent those remedies which are prescribed, verse 18.

14 This must be taken after the maner of an allegorie, as John 14. 23.

15 and of an exhortation.

CHAP IIII.

1 *Another vision containing the glorie of Gods maiestie:* 8 *which is magnified of the foure beasts,* 10 *and the foure and twenty Elders.*

1 11 AFter this I looked, and behold, a doore was open in heauen; and the first voice which I heard, as it were of a trūpet talking with me, said, Come vp hither, & I will shew thee the things which must be done hereafter.

2 And [2] immediatly I was *rapt* [a] in the Spirit: 3 and behold, a throne was set in heauen, and one sate vpon the throne.

3 + And he that sate, was to looke vpon, like vnto a Iasper stone, and a Sardine; and there was a raine bow round about the throne, in sight like to an Emeraude.

4 5 And round about the throne were foure and twentie thrones, and vpon the thrones I saw foure and twentie Elders sitting, clothed in white raiment, and had on their heades crownes of gold.

5 6 And out of that throne proceeded lightnings and thundrings, and voyces: and there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.

6 7 Also before the throne there was a sea of glasse like vnto cristall: and betweene the throne and the things that were round about the throne were foure beastes full of eyes before and behind.

7 The first beast was like a Lyon, and the second beast like a Bull, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the [b] foure beastes had eache one of them sixe wings about him, and they were full of eyes within: and they ceassed not [8] day nor night saying, Holie, Holie, Holie Lord God Almightie, Which Was, and Which Is, and Which Is to come.

9 And when those beastes gaue glorie, and honour, & thanks to him that sate on the throne, which liueth for euer and euer,

10 9 The foure and twentie Elders fell down before him that sate on the throne, and worshipped him that liueth for euermore, and cast their crownes before the throne, saying,

11 10 Thou art* worthy, O Lord, [1] to receiue glorie and honour, and power: for thou hast created all things, and by thy will they are, and haue bene created.

a Looke Chap. 1. 10.

F. IVNIVS.

1 Hereafter followeth the second part of this booke altogether propheticall, foretelling those things which were to come, as was sayd before, Chapter. 1. 19 This is deuided into two historiesː one common vnto the whole world, vnto the ninth Chapter: & another singular, of the Church of God, thence vnto the 21. Chap. And these historiesare said to be described in seuerall bookes. chap. 5. 1. and 10. 2. Now this first verse is as it were a passage from the former part vnto this second: where it is said, that the heauen was opened, that is, that heauenly things were vnlocked, and that a voyce as of a trumpet sounded in heauen, to stirre vp the Apostle, and call him to the vnderstanding of things to come. The first historie hath two parts, one of the causes of things done, & of this whole Reuelation, in this and the next chapter. Another of the acts done, in the next foure chapters. The principall causes according to the distinction of persons in the vnitie of the diuine essence, & according to the œconomie or dispensation therof are two. One the beginning, which none can approch vnto, that is, God the Father, of whom is spoken in this Chapter: The other, the Sonne, who is the meane cause, easie to be approched vnto, in respect that he is God and man in one person, of whom Chapter 5 2 The maner of Reuelation, as before, 1. 10

3 A description of God the Father, and of his glorie in the heauens, framed vnto the maner of men by his office, nature, company attending, effects, instruments, & euents that follow afterwards. In this verse, he is presented in office a iudge, as Abraham sayd Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon. 4 By his nature, in that he is the Father, most glorious in his owne person, and with his glorie ouershining all other things.

b Euery beast had sixe wings.

c God is sayd to haue glorie, honour, kingdome and such like, giuen vnto him when we godly and reuerently set forth that which is proper, and onely his.

5 By the companie attending about him in that, as that most high iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, who Christ hath made to be Priests and Kings. Chap. 1. 6. 5 10.

6 By effects, in that most mightily he thaketh all things by his voice & word as Psal 29. 3 & with the light of his spirit and prouidence perceiueth and passeth through all.

* *Chap. 5 12,*

7 By instruments verse 5. in that he both hath a most readie treasurie, and as it were a worke house excellently furnished with all things vnto the executing of his will, which things flowe from his commandement, as is repeated Chapter 15. 2. And hath also the Angels most readie administers of his counsels & pleasure vnto all partes of the world, continually watching, (in this verse) working by reason otherwise then the instruments without life last mentioned: courageous as Lions, mightie as Bulles, wise as men, swift as Eagles, verse 7. most apt vnto all purposes, as furnished with wings on euerie part, most piercing of sight, and finally pure and perfect spirits, alwaies in continuall motion. verse 8. 8 By euents, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent, eternall, and immutable verse 8. and also after their example, he is glorified of holy men (verse 9.) in signe and in speech, vers. 10. 11. 9 Three signes of diuine honour giuen vnto God, prostration or falling downe, adoration, and casting their crownes before God: in which the godly, though made Kings by Christ, do willingly emptie themselues of all glorie, moued with a religious respect of the maiestie of God. 10 The summe of their speech: that all glorie must be giuen vnto God: the reason, because he is the eternall beginning of all things, from whose onely will they haue their being, and are gouerned, and finally in all respects are that which they are.

11 That is, that thou shouldest challenge the same to thy selfe alone But as for vs we are vnworthie: but euen by thy goodnesse we should be made partakers of this glorie. And hitherto hath bene handled the principall cause vnapproueable, which is God.

CHAP. V.

1 *The booke sealed with seauen seales,* 3 *which none could open:* 6 *that Lambe of God* 9 *is thought worthie to open,* 12 *euen by the consent of all the companie of heauen.*

1 11 AND I saw at the [2] right hād of him that sate

F. IVNIVS.

1 A passage vnto the second principall cause, which is the Sonne of God, God and man, the mediator of all, as the eternall word of God the Father, manifested in the flesh. This chapter hath two partes: one that prepareth the way vnto the Reuelation by rehearsall of the occasions that did occurre, in the first foure verses Another, the historie of the Reuelation of Christ, thence vnto the ende of the Chapter. 2 That is, in the verie right hand of God.

vpon

vpon the throne, 3 a booke written within, and on the backside, sealed with seuen seales.

2 And I saw a mightie Angell, which proclamed with a loud voice; Who is worthie to open the booke, and to loose the seales thereof?

3 4 But none in heauen, nor on earth, neither vnder the earth was able to open the book, neither to looke thereon.

4 I therfore wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 5 Then one of the Elders sayd vnto me, Weepe not: behold, that * 6 Lion which is of the tribe of Iuda, that root of Dauid, hath gotten the victorie, that he might open the booke & loose the seauen seales thereof.

6 I looked therefore, and loe 7 betweene the throne and the foure beastes, and in the midst of the Elders, stood a Lambe as though he had bene killed, which had seuen hornes, and seuen eyes, which are those seué spirits of God, sent out into all the world.

7 8 He came, and took the booke out of the right hand of him that sate vpon the throne.

8 9 And when he had taken the booke, the foure beastes and the foure and twentie Elders fell downe before the Lambe, hauing euerie one 10 harpes and golden vials full of odours, which are the a prayers of the Saints.

9 And they sung a b new 11 song, saying, 12 Thou art worthy to take the booke, & to open the seales thereof; because thou wast killed, and hast redeemed vs to God, by thy bloud, out of euery kindred, and tongue, and people, and nation.

10 And hast made vs vnto our God * kings & Priests, and we shall raigne ouer the earth.

11 13 Then i beheld, and I heard the voyce of many Angels round about the throne, and *about* the beastes and the Elders, 14 and the number was * ten thousand times ten thousand, and a thousand thousands:

12 Saying with a loud voyce, Worthie is the Lambe that was killed, to d receiue power, and riches, and wisedome, and strength, and honour, and glorie, and prayse.

13 15 Also all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying: Vnto him that sitteth vpon the throne, and vnto the Lambe be prayse, and honour, and glorie, and power, for euermore.

14 16 And the foure beasts said, Amen; & the foure & twentie Elders fell down vpō their faces, and worshipped him that liueth for euermore.

a Looke Chap. 8. 3.
b No common song.
c By this is meant a great number.
3 Here are shewed the occasions for which this principal cause, and this Reuelation was also necessarie: the same are three: the first a present vision of the booke of the counsels of God, concerning the gouernmēt of this whole world, which booke is sayd to be layd vp with the Father as it were in his hand: but that and vnknowne vnto all creatures, in this verse. The second is a religious desire of the Angels of God, to vnderstand the mysteries of this booke, vers. 2. whereof see 1. Pet. 1. 12. The third is a lamentation of S. Iohn and all the godly, moued by the same desire, verse 4. when they sawe that it was a thing vnpossible for any creature to effect: which is declared in the 5. verse.
**Gen. 49 9.*
** Chap 1. 6.*
1. Pet 2. 9.
** Dan. 7. 10.*
4 Thus, neither of the that are in heauen, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parties is sufficient to the denying of the whole. For of the creatures, one sort is in heauen aboue the earth: another in the earth: and another vnder the earth in the sea, as is after declared, verse 13. 5 The second part of this Chapter, in which is set downe the Reuelation of the Sonne, as before was sayd. This part containeth first an historie of the maner how God prepared S. Iohn to vnderstand this Reuelation, in this verse. Secondly, the Reuelation of the Sonne himselfe, vnto the seaueth verse. Thirdly, the accidents of this Reuelation, in the rest of the Chapter. The manner how is here described in two sortes, one from without him, by speech in this verse. Another within, by opening the eyes of S Iohn (which before were held) that he might see in the verse following.
6 That is, the most mightie and most approued Prince: according to the vse of the Hebrue speech. 7 The summe of the Reuelation, Christ the mediator taketh and openeth the booke, verse 6 7. Therefore in this Reuelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described. Christ the mediator betweene God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God, standing as slaine, & making intercession for vs by the vertue and merit of his euerlasting sacrifice, is armed with the Spirit of God in his owne perso, that is, with the power and wisedome of God essentially vnto the gouernement of this whole world. 8 The fact of Christ the Mediator, that he commeth vnto the throne of the Father, of which chapter 4. and taketh the booke out of his hand to open it. For that he opened it, it is first expressed, chap. 6. 1. &c. 9 Now follow in the end the accidents of the Reuelation last spoken of: that all the holy Angels, and men did sing vnto him: both the chiefe, vers. 9. 10 and common order of Angels, vers. 11. 12. and of all things created, verse 13. the princes of both sortes agreeing thereunto, verse 14.
10 The symbols or signes of praise, sweet in sauour, and acceptable vnto God. See chap 8 3. 11 That is, composed according to the present matter: the Lambe hauing receiued the booke, as it were with his feete, and opened it with his hornes, as is sayd in the Canticle. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of the prayse of Christ, and a confirmation of the same from his benefits, both which we haue receiued of him selfe (as are the suffering of his death, our redemption vpon the crosse by his bloud, in this verse: and our communion with him in Kingdome and Priesthoode, which long ago he hath granted vnto vs with himselfe) and which we hereafter hope to obtaine, as our kingdome to come, in Christ, in the verse following. 13 The consent of the common order of Angels, answering in melodie vnto their Princes that stood by the throne. 14 A number infinite, but almost infinite, for one infinite in deed, as Dan. 7. 10.

d To haue all prayse giuen to him, i to be mightiest and wisest, &c.
15 The consent of all the common multitude of the creatures.
16 A confirmation of the praise before going, from the contestation of the Nobles, expressed in word and signe, as once or twise before this.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 2 the second, 5 the third, 7 the fourth, 9 the fift, 12 and the sixt, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and diuerse strange sights in heauen.

1 AFter I saw, when the Lambe had opened the first of the seales; and I heard one of the foure beastes say, as *it were* the noyse of thunder, Come and see.

2 Therefore 2 I beheld, and lo, there *was present* a white horse, and he that sate on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering, and that he might conquer.

3 And 3 when he had opened the second seale, I heard the second beast say, Come and see.

4 And there came out another horse, *that was* red, and power was giuen to him that sate thereon, to take peace from off the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 4 And when he had opened the third seale, I heard the third beast say, Come and see: Then I beheld, and lo, a blacke horse, and he that sate on him had ballances in his hand.

6 And I heard a voyce in the midst of the foure beastes say, A measure of wheat for a peny, and three measures of barly for a peny, 5 and the oyle, and wine hurt thou not.

a Merely is figuified what great scarcitie of corne there was, for the word here vsed is a kind of measure of fine things, which is in quantitie but the eighth part of a bushell, which was an ordinarie portion vsed to be giuen to seruants for their ſ. IVNIVS. ſmall meate for one day.
t This is the second part of this first historie (which I sayd was common and of the whole world) of the works of God in the gouernement of all things. Of this part there are generally three members, the foresignifying, the caution, and the execution of all the euils which God powreth out vpon this world, which hath most hardly deserued of him. The foresignifying is set downe in this Chap. the caution for preseruing the Church is in the next Chapter: and the execution is described, chap. 8. and 9. In euerie part of the foresignifying there are three branches: the seuerall and expresse calling of S. Iohn, to prepare himselfe to take knowledge of the things that were to be shewed vnto him in the opening of the seales: the signe, and the word expounding the signe. And albeit the expresse calling of S. Iohn be vsed onely in foure of the signes, yet the same is also to be vnderstood in the rest that follow. The author of these foresignifyings is the Lambe, as that word of the Father made the Mediator, opening the seales of the booke. The instruments are the Angels in most of the visions who expound the signe, & the words thereof. Now this first verse containeth an expresse calling of S. Iohn to mark the opening of the first seale. 2 The first signe ioyned with declaration, is that God for the sinnes and horrible rebellion of the world, will inuade the same: and first of all will as a farre off, with his darts of pestilence most suddenly, mightily, and gloriously, beate downe the same as iudge, and triumph ouer it as conqueror.
3 The second signe ioyned with wordes of declaration (after the expresse calling of Saint Iohn as before) is, that God being prouoked vnto wrath by the obstinacie and hard heartednesse of the world not repenting for the former plagues, as setting vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another.
4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all prouision: which is by the figure Synecdoche comprehended in wheate, barley, wine and oyle.
5 I had rather distinguish and reade the wordes thus, *and the wine and the oyle thou shalt not deale vniustly*. In this sense, likewise the wine and the oyle shall be sold a verie litle for a penie. Thou shalt not deale vniustly: namely when thou shalt measure out a verie litle for a great price: so is the place euident: otherwise that is most true, which the wise man saith, that who so withholdeth the corne shalbe cursed of the people, Prouerbes 11. 26.

7 6 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sate on him was Death, and Hell followed after him; and power was giuen vnto them ouer the fourth part of the earth, to kil with sword, and with hunger, and with death, and by the beasts of the earth.

9 7 And when he had opened the fift seale, I saw vnder the altar, the soules of them that had bene killed for the word of God, and for the testimonie which they maintained.

10 And they cried with a loud voyce, saying, How long, Lord, which art holy and true, doest thou not iudge, and auenge our bloud, requiring the same of them that dwell on the earth?

11 Then long 8 white robes were giuen vnto euerie one, and it was said vnto them, that they should rest yet for a litle season, vntill their fellow seruants, and their brethren that must be killed euen as they were, were b fulfilled.

12 9 And I beheld when he had opened the sixt seale, and lo, there was a great earthquake, & the sunne was as blacke as c sackecloth of haire, and the moone was all made like bloud.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figs when it is shaken of a mightie wind.

14 And the heauen departed away, as a scrole when it is rolled vp, and all the mountaines & yles were moued out of their places:

15 10 And the Kings of the earth & the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery freeman, hid themselues in dennes, and in the rocks of the mountaines;

16 And they said to the mountaines & rocks, 11 * Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who is able to stand?

a *Vntill their number be fulfilled.*
c *So they called in old time those women workes that were of haire.*

6 The fourth signe ioyned with wordes of declaration, is that God will addist the fourth part of the world indifferently, vnto death & hell, ot the graue, by all those meanes at once, by which before seuerally and in order he had recalled their minds vnto amendement. Vnto these are also added the wild and cruell beastes of the earth, ont of Leuit. 26. 22. Thus doth God according to his wisedome, dispence the treasures of his power, iustly towardes all, mercifully towards the good, and with patience or long sufferance towards his enemies.

Esa. 2. 19. Hose. 10. 8. Luke. 23. 30.

7 The fift signe, is that the holy martyrs which are vnder the altar whereby they are sanctified, that is, receiued into the trust and tuition of Christ (into whose hand they are committed) shall crie out for the iustice of God, mans holy zeale to aduance his kingdom, and not of ante priuate perturbation of the mind, in this and the next verse, and that God will, in deede, signe, and word comfort them, verse 11. 8 As before, 3. 4. 9 The sixt signe, the narration whereof hath two parts, the signe and the euent. The signe is, that the earth, heauen, and the things that are in them, for horror of the sinnes of the world vpon those most heame foretellings of God, & complaints of the Saints, shalbe shaken most vehemently, trembling in horrible manner, and loosing their light, in this verse: falling from on high, verse 13. withdrawing them selues, and flying away for the greatnesse of the trouble, verse 14. So holily do all creatures depend vpon the will of God, and content themselues in his glorie.

10 The euent of the signe afore going: that there is no man that shall not be astonished at that generall commotion, flie away for feare, and hide himselfe, in this verse, and with vnto him selfe most bitter death, for exceeding horrour of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexitie is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh Ps. 17. 14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly sorrow that bringeth death 2 Cor. 7. 9. as their wishings do declare: for this historie is of the whole world, seuered from the history of the Church, as I haue shewed before, Chap. 4. 1.

11 These are wordes of such as despaire of their escapes: of which despaire there are two arguments, the presence of God and of the Lambe, prouoked to wrath against the world in this verse: and the conscience of their owne weakenesse, whereby men feele, that they are no way able to stand in the day of the wrath of God, verse 17 as it is said Esa 14. 27.

CHAP. VII.

1 *The Angels comming to hurt the earth,* 3 *are staied vntill the Elect of the Lord* 5 *of all tribes were sealed.* 13 *Such as suffered persecution for Christs sake,* 16 *haue great felicitie,* 17 *and ioy.*

1 AFter that, I saw foure Angels standing a vpon the foure corners of the earth, holding the foure winds of the earth, that no wind should blow vpon the earth, neither on the sea, 2 neither on anie tree.

2 3 And I saw 4 another Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them which were sealed, and there were sealed 5 an hundred and foure and fortie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda, were sealed twelue thousand: Of the tribe of Ruben, were sealed twelue thousand: Of the tribe of Gad, were sealed twelue thousand:

6 Of the tribe of Aser, were sealed twelue thousand: Of the tribe of Nephthali, were sealed twelue thousand: Of the tribe of Manasses, were sealed twelue thousand:

7 Of the tribe of Simeon, were sealed twelue thousand: 6 Of the tribe of b Leui, were sealed twelue thousand: Of the tribe of Issachar, were sealed twelue thousand: Of the tribe of Zabulon, were sealed twelue thousand:

8 Of the tribe of c Ioseph, were sealed twelue thousand: Of the tribe of Beniamin, were sealed twelue thousand.

9 After these things I beheld, and lo, a great multitude, 7 which no man could number, of all nations, and kindreds, and people, and tongues, and they 8 stood before the throne, and before the Lambe, clothed with long white robes; and palmes in their hands.

10 9 And they cryed with a loud voyce, saying, Saluation *commeth* from our God, that sitteth vpon the throne, and from the Lambe.

11 And all the Angels stood round about the throne, and *about* the Elders, and the foure beasts and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Prayse, and glorie, and wise-

a *On the foure quarters or coasties of the earth.*
b *He skipped Dan, and reckoneth Leui.*
c *Of Ephraim, who was Ioseph or other sonne, and had the birthright giuen him, wherof he is called Ioseph.*

F. IVNIVS.

1 The second member of this part is a preuenting of daunger, as we distinguished the same before chapt. 6 1. that is, of the caution whereby God tooke care before hand and prouided for his, that after the example of the Israelites of old, Exod. 8 23. the faithfull might be exempted fro the plague of this wicked world. This whole place, is a certaine interloquution and bringing in for this whoole chapter, by occasion of the prediction & argument of the sixt seale. For first that enill is prevented in the elect, vnto the 9 ver. Then thanks are giuen by the elect for that cause, verse. 10. 11. 12. Lastly, the accomplishmēt of the thing is set forth, vnto the end of the Chapter. The first verse is a transition, speaking of the Angels which keepe these inferior parts from all euill, vntill God do command For (as it is excellently figured by Ezechiel chap. 1. 11. 12.) their faces and their wings are reached vpwardes, continually waiting vpon and beholding the countenance of God for their direction, and euerie of them goeth into that part that is right before his face: whithersoeuer the Spirit shall go, they go, they step not out of the way, that is, they depart not so much a foot breadth from the path commanded them of God. 2 That is, neither into the aire, into which the tops of trees are aduanced.

3 Now God prouideth against the danger of his elect, by commandement, verse 2. and 3. and by signe or figure, both for those of the nation of the Iewes, thence vnto the eight verse, and also them of the Gentiles, verse 9.

4 Not onely another, or differing in number from the common Angels of God, but also in essence, office and operation excelling all Angels: that is, Christ Iesus the eternall Angell or word of God, and mediator of the couenant. So hereafter Chap. 8. 3. and 10. 1. 5. That is, of the Iewes a number certaine in it selfe before God, and such as may be numbred of vs: for which cause also the same is here set downe as certaine. But of the elect which are of the Gentiles, the number indeed is in it selfe certaine with God, but of vs not possibly to be numbred, as God, Gen. 15. 5 and often elsewhere, and Esay figured most excellently, Chap 49. and 60. This therefore is spoken with respect, when a certaine number is put for one vncertaine. Conferre this with verse. 9 6 Here the tribe of Leui is reckened vp in common with the rest, because all the Israelites were equally made Priestes with them in Christ, by his priesthood. Chap. 1. 6 and 5. 10. and Rom. 12. 1. and 1. Pet. 2 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people vnto the part of the Gentiles: which euil, many ages before Iacob foresaw, Gen. 49. 18 for which cause also there is no mention made of this tribe in the first booke of the Chronicles. 7 See before vpon the 4. verse. 8 As Priests, kings, and glorious conquerers by martyrdome: which things are noted by their proper figures in this verse. 9 The praise of God celebrated first by the holy men, in this verse, then by the heauenly Angels, in the two verses following.

dome

dome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 10 Then one of the Elders spake, saying vnto me; What are these which are arayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. 11 And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made them white in the bloud of the Lambe.

15 Therefore are they before the throne of God, and serue him d day and night in his Temple; and he that sitteth on the throne will e ouershadow them.

16 * They shall hunger no more, neither thirst any more; neither shall the sunne light on them, neither any heate.

17 Because the Lambe, which is in the midst of the throne, shall feed them, and shal lead them vnto the liuely fountaines of waters; and * God shall wipe away all teares from their eyes.

d *He all edeth to the Leuits, which serued day and night, for else there is no night in heauen.*

e *Or, vpon them: whereby is meant Gods defence & protection as it were toward them, who are as safe, as men in the Lords tents.*

* *Esay 49.10.*

* *Esay 25.8. Chap 21.4.*

10 A passage ouer vnto the expounding of the vision, of which the Angell enquireth of S. Iohn to stir him vp withall, in this verse: and Iohn in one forme of speech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angell, and also in most modest manner requesteth the expounding of the visiõ, 11 The exposition of the vision, wherein the Angell telleth first the acts of the Saints, that is, their sufferings and worke of faith in Christ Iesus, in this verse. Secondly their glory: both present, which consisteth in two things, that they minister vnto God, and that God protecteth them, verse 15: and to come, in their perfect deliuerance from all annoyances verse 16. & in participation of all good things, which euen the memory of former euils shall neuer be able to diminish, verse 17. The cause efficient, and which containeth all these things, is onely one, euen the Lambe of God, the Lord, the Mediator, and the Sauiour Christ Iesus.

CHAP. VIII.

1 *After the opening of the seauenth seale,* 3 *the Saints prayers are offered vp with odours.* 6 *The seauen Angels come forth with trumpets.* 7 *The foure first blow, and fire falleth on the earth,* 8 *the sea is turned into bloud,* 10 11 *the waters wax bitter,* 12 *and the starres are darkened.*

a *Which appeare before him as his ministers.*

1 11 AND when he had opened the seauenth seale, there was silence in heauen about halfe an houre.

2 12 And I saw the seauen Angels, which a stand before God, and to them were giuen seuen trumpets.

3 13 Then another Angell came, and stood before the altar hauing a golden censer; and much odoures was giuen vnto him, to offer with the prayers of all the Saints vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, b went vp out of the Angels hand, vnto the presence of God.

5 Then the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth: and there were made voyces, and thundrings, and lightenings, and earth quake.

6 14 And the seauen Angels, which had the seauen trumpets, prepared themselues to blow the trompets.

7 15 So the first Angell blew the trumpet, and there was hayle and fire, mingled with bloud; and they were cast into the earth: and the third part of trees was burnt vp, and all greene grasse was burnt vp.

8 16 Then the second Angell blew the trumpet, and as *it were* a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became bloud.

9 And the third part of the creatures, which were in the sea, and had life, dyed; and the third part of ships were destroyed.

10 17 Then the third Angell blew the trumpet, and there fell a great starre out of heauen, burning like a torch, and fell into the third part of the riuers, and into the fountaines of waters.

11 The name of the starre is called 8 wormewood: therefore the third part of the water became wormewood; and many men dyed of the waters, because they were made bitter.

12 19 After the fourth Angell blew the trumpet, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the starres; so that the third part of them was darkened, and the third part of the day did not shine, and likewise the night.

13 20 And I beheld, and heard one Angell flying through the midst of heauen, saying with a loud voyce, Wo, wo, wo, to the inhabitants of the earth, from the soundes remayning of the trumpets of the three Angels, which yet must blow their trumpets.

b *Our prayers are nothing worth, vnlesse the true and sweet sauour of that onely oblation be specially and before all things mixed, that is to say vnlesse we being first of all iustified through faith in him, come before him*

4 This is the worke of the administers. The Angels the administers of Christ, onely by sound of trumpet and voyce (for they are onely as heraulds) do effectually cast forth the instruments of the wrath of God, through his power. Hitherto haue bene things general. Now followeth the narration of things particular, which the Angels five in number wrought in their order, set out vnto the nineteenth verse of the next Chapter: and is concluded with declaration of the euent which followed vpon these things done in the world in the tenth and eleuenth Chapters.

5 The first execution at the sound of the first Angell vpon the earth, that is, the inhabitants of the earth, by meonymie) and vpon all the fruites thereof: as the comparing of this verse with the second member of the ninth verse, doth more obscurely declare.

6 The second execution, vpon the sea in this verse, and all things that are therein, in the next verse. 7 The third execution vpon the floods and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that many are destroyed with the bitternesse of the waters in the verse following.

8 This is spoken by Metaphor, of the name of a most bitter herbe, and commonly knowne: vnlesse perhaps a man following those that note the deriuation of words, had rather expound it adiectiuely, for that which by reason of bitternesse cannot be drunke, or which maketh the liquour into which it is powred, more bitter then that any man can drinke the same.

9 The fourth execution vpon those lightsome bodies of heauen, which minister vnto this inferiour world.

10 A lamentable prediction or foretelling of those pattes of the diuine execution which yet are behind: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expressely foretold in the one and twentieth Chapter of Saint Luke, verse 24. &c. and they are common plagues generally denounced, without particular note of time.

A LVNIVS.

1 He returneth to the historie of the seales of the booke, which the Lambe openeth. The seuenth seale is the next foresignification, & a precise cõmandement of the execution of the most heauie iudgements of God vpon this wicked world: which foresignification being vnderstood by the seale, all things in heauen are silent, and in horror through admiration, vntil commandement of execution be generally giuen of God vnto the administers of his wrath. So he passeth vnto the third member, of which I spake before in Chap. 6. verse 1. which member is of the executiõ of those euils wherwith God most iustly determined to afflict the world.

2 Now followeth the third branch of the common historie, as euen now I sayd: which is the execution of the iudgements of God vpon the world. This is first generally prepared, vnto the sixt verse: then by seuerall partes expounded according to the order of those that administred the same, vnto the end of the Chapter following. Vnto the preparation of this execution are declared these things: first who were the administers and instruments thereof, in this verse: secondly, what is the worke both of the Prince of Angels giuing order for this execution, thence vnto the 5. verse, and of his administers, in the 6 verse. The administers of the execution are sayd to be seauen Angels: their instruments, trumpets, whereby they should as it were sound the alarme at the commandement of God. They are propounded seuen in number, because it pleased not God at once to powre out his wrath vpon the rebellious world, but at diuerse time, and by peece meale, and in slow order and as with an vnwilling mind to exercise his iudgements vpon his creatures, so long called vpon both by word and signes, if happily they had learned to repent. 3 This is that great Emperor, the Lord Iesus Christ, our king and Sauiour who both maketh intercession to God the Father for the Saints, filling the heauenly sanctuarie with most sweet odour, and offering vp their prayers, as the Calues and burnt sacrifices of their lips, in this verse: in such sort as euery one of them so powerfull is that sweete sauour of Christ, and the efficacie of his sacrifice) are held in reconcilement with God, & themselues made most acceptable vnto him, ver. 4. And then also out of his treasurie, and from the same sanctuary powreth forth vpon the world the fire of his wrath, adding also diuine tokens thereunto: and by that meanes (as of old the heraulds of Rome were wont to do) he proclaimeth war against the rebellious world.

CHAP. IX.

1 *The fift Angell bloweth his trumpet.* 3 *and spoyling locustes come out.* 13 *The sixt Angell bloweth,* 16 *and bringeth forth horsemen,* 20 *to destroy mankind.*

a By the bottomlesse pit he meeneth the deepest dãnnesse of hell.

F. IVNIVS.

1 The fift execution vpon wicked men inhabiting the earth (as a litle before the Angel said) wrought by the infernall powers, is declared in this place vnto the eleuenth verse. And after the fixt execution thence vnto the nineteenth verse. And lastly is shewed the common euent that followed the former executions in the world, in the two last verses.

1 THen the fift Angell blew the trumpet, & I saw a [2] starre fal out of heauē vnto the earth: and to that Angell was giuen the key of the [a] bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose a smoke out of the pit as the smoke of a great fornace; and the Sunne, and the ayre were darkened by the smoke of the pit.

3 5 And there came out of the smoke Locusts vpon the earth: and vnto them was giuen power, such as the Scorpions of the earth haue.

4 6 But it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their forcheads.

5 And to them it was giuen that they should not kill them, but that they should be vexed fiue moneths: and that their paine should be as the paine that commeth of a Scorpion, when he hath stung a man.

6 [*] Therefore in those dayes shall men seeke death, and shall not find it; and shall desire to die, and death shall flie from them.

7 7 The forme of the locustes *was* like vnto horses prepared vnto battell: and on their heads *were* set as *it were* crownes, like vnto gold, & their faces *were* like the faces of men.

8 And they had haire as the haire of women: and their teeth were as the teeth of Lions:

9 They had also habbergions, like to habbergions of Iron: and the sound of their wings *was* like the sound of charets, when many horses run together in battell:

10 Also they had tailes like vnto Scorpions: & there were stings in their tailes: and their power was to hurt men fiue moneths.

11 8 Now they had a king set ouer them, which is the Angell of the bottomlesse pit: whose name in Hebrew *is* Abaddon, and in Greeke is called Apollyon, *that is, the destroyer*.

12 9 One woe is past, *and* behold, yet two woes come after this.

13 10 ¶ Then the sixt Angel blew the trumpet, 11 and I heard a certaine voyce from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angell, which had the trumpet: 12 Loose the foure Angels, which are bound at the great riuer Euphrates.

15 13 Thē the foure Angels were loosed, which

[*] *Chap. 6. 16. Esay 2. 19. Hose 10 8.*

b He alludeth to the altar of inc̃e, which stood in the court which the Priestes were in ouer against the Arke of the Couenant hauing a vayle betwixt them.

2 That is, that the Angell of God glittering with glory, as a starre fell downe from heauen. Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by Princely authority, Chapter 1. verse 18. or whether for some inferiour Angell, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministery, here and Chapter 21. so the word *falling* is taken Genes. 14. 10. and 24. 64 and Hebr 6. 6.

3 The key was giuen to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chaines of darkenesse: and are there kept vnto damnation, vnlesse God for a time do let them loose 2. Pet. 2. 4. Iude 6 and of this booke Chapter 20. 20. the history of which Chapter, hath agreement of time with this present Chapter.

4 Vnto this is added, the smoke of the hellish and infernall spirites, all darke, and darkening all things in heauen and in earth. The spirituall darknesses are the causes of all disorder and confusion. For the diuell at a time certaine (whereof verse the 1st) sent these darknesses into his kingdome, that he might at once and with one impression ouerthrow all things, and peruert if it were possible the elect themselues. By this darknesse all spirituall light, both actiue as of the Sunne, and passiue, as of the aire which is lightned by the Sunne, is taken away: and this is that which goeth before the spirites: it followeth of the spirites themselues.

5 A description of the malignant spirites inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locustes, in quicknesse, subtilty, hurtfulnesse, number, and such like, in this verse. From their power, for that they are, as the Scorpions of the earth, of a secret force to doe hurt. For our battell is not here with flesh and bloud, but with powers, &c. Ephes. 6. 12. This place of the power of the Diuels, generally noted in this verse, is particularly declared afterwards in the three next verses.

6 Here that power of the diuels is particularly described, according to their actions & the effects of the same. Their actions are said to be bounded by the counsell of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God gardeth by his decree) whom Christ shall not haue sealed, in this verse: & also because they neither had all power, nor at all times, nor ouer those that are their owne, but limited in maner and time, by the prescript of God, ver. 5. So their power to afflict the godly is none, & for the wicked it is limited in act & in effect, by the will of God: for the maner was prescribed vnto the that they should not slay but torment the wretched world. The time is for fiue moneths, or for an hundred and fiftie dayes, that is, for so many yeares, in which the diuels haue indeed mightily peruerted all things in the world: and yet without that publike and vnpunished licence of killing, which afterwards they vsurped when the sixt Angell had blowne his trumpet, as shall be sayd vpon the thirteenth verse. Now this space is to be accounted from the end of that thousand yeares mentioned chap 20. 3. and that is, from the Popedome of that Gegorie the seuenth, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this mā being made altogether of impiety and wickednesse, as a slaue of the diuell, whom he serued, was the most wicked firebrād of the world: he excommunicated the Emperour Henry the fourth: went about by all maner of treachery to set vp and put downe Empires and kingdoms as liked himselfe: and doubted not to set Rodolph the Swedon ouer the Empire in stead of Henry before named, sending vnto him a Crowne with this verse annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho*, that is, The Rocke to Peter gaue the Crowne, and Peter Rodolph doth renowne. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christ. kingdome on fire, and conueyed ouer vnto his successours the burning brand of the same: who enraged with like ambition, neuer ceased to nourish that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes set together by the eares amongst themselues by most expert cutthroates, came to ruine, whiles they miserably wounded one another. This tearme of an hundred and fifty yeares, taketh end in the time of Gregory the ninth, or *Hugolinus Anagninus* (as he was before called) who caused to be compiled by one Raymond his Chapleine and confessor, the body of the Decretals, and by sufferance of the Kings and Princes, to be published in the Christian world, and established for a law. For by this sleight at length the Popes arrogated vnto themselues licence to kill whom they would, whiles other were vnwares, and without feare established a butchery out of many the wicked Canons of the Decretas, which the trumpet of the fift Angell had expressely forbidden, and had hindred vntill this time. The effects of these bloudie actions are declared vpon the sixt verse: where the miserable world languishing in so great calamities, should willingly renounce together vnto death, and preferre the same before life, by reason of the grieuousnesse of the miseries that oppressed them.

7 The forme of these hellish spirites and administers, is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that whersoeuer they are in the world, the kingdom is theirs: that they menage all their affaires with cunning and skil, in this veri. that making shew of mildenesse and tēder affection to draw on men withall, they most impudētly rage in all mischief: that they are most mightie to do hurt, verse 8. that they are freed from being hurt of any man, as armed with the colour of religon and sacred authority of priuiledge: that they fill all things with horror, verse 9. that they are fraudulent: that they are venimous and exstreamely noysome, though their power be limited, ver. 10. All which things are properly in the infernall powers, and communicated by them vnto their ministers and vassals.

8 The order of the powers of malicious nesse: that they are subiect vnto one infernall King, whom thou mayest call in English the Destroyer: who driueth the whole world both Iewes and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name haue respect vnto the Etymologicall interpretation of Hildebraud, by a figure often vsed in the holy Scripture: which albeit it may otherwise be turned of the Germaines (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldest call him the firebrand, that is, he that setteth on fire those that be faithfull vnto him. 9 A passage vnto the next point, and the history of the time following.

10 The sixt execution done vpon the world by the tyrannical powers thereof, working in the foure parts of the earth, that is, in most cruell maner executing their tyrannous dominion through the whole world: and killing the miserable people without punishment, which before was not lawfull for them to do in that sort as I shewed vpō the fourth verse. This narration hath two parts: a commandement from God, in the 14. verse. and an execution of the cōmandement, in the verses following. 11 The cōmandement giuē by Christ himselfe, who is gouernor ouer all. 12 As if he should haue sayd, these hitherto haue bin so bound by the power of God, that they could not freely run vpon all men as themselues lusted, but were stayed & restrained at that great flood of Euphrates, that is in their spirituall Babylon (for this is a Periphrasis of the spirituall Babylon, by the limits of the vitible Babylon long since ouerthrowne) that they might not cōmit those horrible slaughters, which they long breathed after. Now go to, let loose those 4 Angels, that is, administers of the wrath of God, in that number that is conuenient to the slaughtering of the foure quarters of the world: stir them vp, and giue them the bridle, that nothing out of that Babylō of theirs, which is the seate of the wicked ones they may flie vpon all the world, therein to rage and most licentiously to practise their tyranny as God hath ordained. This was done when Gregory the ninth by publike authority established for Law his owne Decretals, by which he might freely lay traines for the life of simple men. For, who is it that seeth not that the lawes Decretall most of them are snares to catch soules withall? Since that time (ō good God) how great slaughters haue there bene? how great massacres? All histories are full of the: and this our age abounderh with most horrible & monstrous examples of the same.

13 The execution of the commandement, is in two points: one, that these butcheriers are let loose. that out of their tower of the spirituall Babylon they might with furie runne abrode through all the world, as well the chiefe of that crew which are most prompt vnto all assayes, in this verse: as their multitudes, both most copious, of which a number certaine is named for a number infinite, verse 16 and in themselues by all meanes fully furnished to hide and to hurt, verse 17. as being armed with fire, smoke and brimstone. as appeareth in the colour of their armour, which dazeleth the eyes of all men: and haue the strength of Lyons to hurt withall, from which (as out of their mouth) the firie smokie, and stinking darts of the Pope are shot out. verse 18. The other point is, that these butcheries haue checked the commandement of God by fraud and violence, in the two verses following.

WORKE

14 That is, they are harmefull euery way: on what part so euer thou put thine hand vnto thē, or they touch thee, they do hurt. So the former are called Scorpions, verse 3.
*Psal. 115.4 and 135.15.

15 Now remaineth the euent (as I sayd vpon the first verse) which followed of so many & so grieuous iudgements in this most wicked world: namely an impenitent obstination of the vngodly in their impietie and vnrighteousnesse, though they feele themselues most vehemently pressed with the hand of God: for their obstinate vngodlines is shewed in this verse: & their vnrighteousnesse in the verse following.

were prepared at an houre, at a day, at a moneth, and at a yeare, to slay the third part of men.

16 And the number of the troopes of horsemen were twentie thousand times ten thousand: for I heard the number of them.

17 I also saw horses in a vision, and them that sate on them, hauing firie habbergions, and of Iacinth, and of brimstone; & the heads of the horses were as the heads of Lions: & out of their mouths came forth fire and smoke and brimstone.

18 By these three was the third part of men killed, *that is*, by the fire, and by the smoke, and by the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: [14] for their tailes are like vnto Serpents, hauing heads wherewith they hurt.

20 [15] And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands, that they should not worship diuels, and [a] images of gold, and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor go:

21 Neither repented they of their murthers, nor of their sorceries, neither of their fornication, nor of their thefts.

Hitherto hath bene the generall historie of things to be done vniuersally in the whole world: which because it doth not so much belong vnto the Church of Christ, is therefore not so expressely distinguished by certaintie of time and other circumstances, but is wouen, as they say, with a slight hand. Also there is none other cause why the historie of the seuenth Angell is passed ouer in this place, then for that the same more properly appertaineth vnto the historie of the Church. But this is more diligently set out according to the times thereof, Chapter 11. and 16. as shall appeare vpon those places.

CHAP. X.

1 Another Angell appeareth clothed with a cloud, 2 holding a booke open, 3 and crieth out, 8 A voyce from heauen commandeth Iohn to take the booke. 10 He eateth it.

FR. IVNIVS.
1 Now Saint Iohn passeth vnto the other Propheticall historie, which is of the Church of God, as I shewed that this booke should be distinguished Chapter 4.1. This storie reacheth here vnto the two and twentieth Chapter. And this whole Chapter is but a transitiō from the common history of the world, vnto that which is particular of the Church. There are in this transition or passage, two preparatiues, as it were, vnto this Church storie, comprised in this whole Chapter. One is the authority of Christ reuealing his mysteries, & calling his seruant, vnto the seuenth verse. The other is S. Iohn his calling, proper vnto this place, and repeated from before, vnto the end of the Chapter. Authoritie is giuen vnto this Reuelation, by these things. First by the person of Christ, appearing from heauen in his habit and countenance, strong, ready, glorious, surueying all things by his prouidence, and gouerning them by his omnipotencie, verse 1. Secondly, that he brought not by chance, but out of a booke, this open Reuelation, set forth vnto the eye, to signifie the same vnto the sea, and land, as Lord ouer all, verse 2. Thirdly, that he offered the same not whispering or muttering in a corner (as false Prophets do) but crying out with a loude voyce vnto them which sleepe, and with a Lyonish and terrible noyse rouseth vp the secure: the very thunders themselues giuing testimonie thereunto, verse 3. Lastly for that he confirmed all by an oath, verse 5 6.7 2 Christ Iesus, see Chapter 7.2.

3 Namely a speciall booke of the affaires of Gods Church. For the booke that containeth things belonging vnto the whole world, is sayd to be kept with the Creator, Chapter 5.1. but the booke of the Church, with the Redeemer. and out of this booke is taken the rest of the historie of this Apocalypse. 4 A godly care is laudable, but must be ioyned with knowledge. Therefore nothing must be taken in hand but by calling, which must be expected and waited for of the godly.

1 [1] THen I saw [2] another mighty Angell comming downe from heauen, clothed with a cloud; and the raine-bow was ouer his head, and his face was as the Sunne, and his feete as pillars of fire.

2 And he had in his hand a [3] litle booke open, and he set his right foote vpon the sea, and his left on the earth,

3 And he cried with a loud voyce, as when a Lion roareth: and when he had cried, seuen thunders vttered their voyces.

4 [4] And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce from heauē saying vnto me, [a] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angell which I saw stand vpon the sea, and vpon the earth, lifte vp his hand to heauē,

6 And sware by him that liueth for euermore; which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which therein are, [5] that [c] time should be no more.

7 But in the dayes of the [6] voyce of the seuēth Angell, when he shall blow the trumpet, the mystery of God shall be finished, as he hath declared to his seruants the Prophets.

8 [7] And the voyce which I heard from heauen, spake vnto me againe and sayd, Go and take the litle booke which is open in the hand of the Angell, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angell, and sayd to him, Giue be the litle booke. And he sayd vnto me, Take it, and eate it vp; and it shall make thy belly bitter, but it shalbe in thy mouth sweete as hony.

10 Then I tooke the little booke out of the Angels hand, and did eate it vp; and it was in my mouth sweete as hony: but when I had eaten it vp, my belly was bitter.

11 [8] And he sayd vnto me, Thou must Prophecie againe before people and nations, & tongues, and many kings.

a Keepe them close.
b This was a generall phrase vsed of one that swareth, whi h men do yet now adayes vse.
c There shall neuer be any more time.
5 Neither time it selfe, nor the things that are in time: but that the world to come is at hand, which is altogether of eternitie and beyond all times.
6 Whereof Chape. 11.15. and 16.17.
7 The other part of this Chapter, concerning the particular calling of S. Iohn to the receiuing of the Prophecie following: which is enioyned him, first by signe in three verses, then in plain words in the last verse. Vnto the setting forth of the signe belong these things: That S. Iohn is taught frō heauen, to demaund the book of Prophecie in this verse: for these motions and desires God doth inspire: that demaunding the booke, he is charged to take it in a figuratiue manner, the vse whereof also is expounded, verse 9. (as Ezech. 2. verse 9.) whence this similitude is borowed: lastly, for that S. Iohn at the commandement of Christ tooke the booke, and found by experience that the same as proceeding from Christ was most sweete, but in that it foretelleth the afflictions of the Church, it was most bitter vnto his spirit.

8 A simple and plaine declaration of the signe before going, witnessing the diuine calling of S. Iohn, and laying vpon him the necessitie thereof.

CHAP XI.

1 The temple is commanded to be measured. 3 The Lord stirreth vp two witnesses: 7 whom the beast murthereth 9 and no man burieth them. 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 The wicked are terrified. 15 By the trumpet of the seuenth Angell, the resurrection 18 and iudgement is described.

FR. IVNIVS.
1 The authoritie of the intended reuelatiō being declared, together with the necessitie of that calling which was particularly imposed vpō S. Iohn: hereafter followeth the historie of the estate of Christ his Church, both conflicting or warfaring, & ouercōming in Christ. For both the true Church of Christ is sayd to fight against that which is falsly so called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by the spirit of his mouth: and Christ is sayd to ouercome most gloriously vntill he shall slay Antichrist by the appearance of his cōming, as the Apostle excellently teacheth 2. Thes. 2.8. So this history hath two parts. One of the state of the Church conflicting with tēptatiōs, vnto the 16. Chapter. The other of the state of the same Church obtaining victorie, thence vnto the 20 Chapter. The first part hath two members, most conueniently distributed into their times, whereof the first cōtaineth an history of the Christian Church for 1260. yeares, what time the Gospell of Christ was, as it were taken vp from amongst men into heauen: the second containeth an history of the same Church vnto the victory perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discourted after in due order. For we vnderstand the state of the Church cōflicting out of Chap. 12. & 13. and of the same growing out of afflictions, out of the 14. 15. and 16. Chapters. Neither did S. Iohn at vnwares ioyne together the history of these two times in this Chapter, because here is spoken of prophecy, which all confesse to be but one iust and immutable in the Church & which Christ commanded to be continuall. The history of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed these things: the calling of the seruants of God, in 4. verses: the conflicts which the faithful must godly vndergo in their calling, for Christ & for his Church, thence vnto the 10. verse, and their resurrection & receiuing vp into heauen vnto the 14. verse. In the calling of the seruants of God are mētioned two things: the begetting & seeling of the Church in two verses & the education thereof in two other verses. The begetting of the Church is here commended vnto S. Iohn by signe and by speech: the signe is a measuring rod, and the speach a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly defile and ouerthrow the same vtterly.

1 [1] THen was giuen me a reede, like vnto a rod;

a He speaketh of the outer court, which was called the peoples court, because all men might come into that.
b That is counted to be cast out, which in measuring is refused as prophane.
c When they haue done their message.
1 Either that of Ierusalem which was a figure of the Church of Christ, or that heauenly exemplar, whereof verse 19. but the first liketh me better, and the things following do all agree thereunto. The sence therefore is, Thou seest all things in Gods house, almost from the passiō of Christ to be disordered: that not only the city of Ierusalem, but also the court of the Temple is trampled vnder foote of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the bodie of the Temple, with the altar, and a small company of good men which truely worship God, do now remaine, whom God doth sanctifie and confirme by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church omitting the rest, & so describe all things fro me that the true Church of Christ may be, as it were a very litle center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same: that by way of prophesie thou maist so declare openly, that the state of the Temple of God, and the faithfull which worship him, that is, of his Church, is much more streight then the Church of Antichrist.

and the Angell stood by me, saying, Rise and 2 mete the Temple of God, and the Altar, and them that worship therein.

2 3 But the 2 Court which is without the Temple b shut out, and mete it not: for it is giuen vnto the 4 Gentiles: and the holy Citty shall they treade vnder foote, 5 two and forty moneths.

3 But 6 I will giue the same vnto my two witnesses, and they shall 7 prophecy a thousand two hundreth and threescore dayes, clothed in sackcloth.

4 These 8 are the two Oliue trees, and two candlesticks, standing before the God of the earth.

5 9 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man will hurt them, thus must he be killed.

6 These haue power to shut vp Heauen, that it raine not in the dayes of their prophecying: & and haue power ouer the waters to turne them into bloud, and to smite the earth with all manner plagues, as often as they will.

7 10 And when they haue c finished their testimony, 11 the beast that commeth vp out of the bottomlesse pit, shall 12 make warre against them, and shall ouercome them, and kill them.

8 And their corpses shall lie in the 13 streets of the great City which d spiritually is called Sodome and Egypt, 14 where also our Lord was crucified.

9 And they of the people and kinreds, and tongues, & Gentiles shal see their corpses 15 three dayes and an halfe, and shall not suffer their carkasses to be put in graues.

10 And the inhabitants of the earth, 16 shall reioyce ouer them, and be glad; and shall send gifts one vnto another: because these two Prophets 17 vexed them that dwelt on the earth.

11 18 But after 19 three dayes and an halfe, 20 the spirit of life *comming* from God, shall enter into them; and they 21 shall stand vp vppon their feete: and great feare shall come vpon them which shall see them.

12 After this they heard a great voyce from heauē, saying vnto them, 22 Come vp hither. And they ascended vp into heauen in a cloud, and their enemies beheld them.

13 In the same houre was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slaine of men seuen thousand names: and the remnant were afraid, and gaue glory to the God of heauen.

14 The second woe is past: and behold, the third woe commeth quickly.

15 And the seuenth Angell sounded, and there were great voyces in heauen, saying, The kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and he shall reigne for euer and euer.

16 And the foure and twentie Elders which sate before God on their seates, fell vpon their faces, and worshipped God,

17 Saying, We giue thee thanks, O Lord God almighty, which art, and which wast, and which art to come, because thou hast taken to thee thy great power, and hast reigned.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy name, small and great, and shouldest destroy them which destroy the earth.

19 And the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his testament: and there were lightnings, and voyces, and thunders, and an earthquake, and great hayle.

d After a more secret kind of meaning and vnderstanding.
11 Of which after, chapter 13. &c. That beast is the Romane Empire, made long ago of ciuill, Ecclesiasticall: the chiefe head whereof was then Boniface the eight, as I sayd before: who lifted vp himselfe in so great arrogancy (saith the author of *Fasciculus temporum*) that he called himselfe Lord of the whole world, as well in temporall causes as in spirituall. There is extant of that matter, written by the same Boniface, most arrogantly, shall I say, or most wickedly, *ca. vnam sanctam. extra de maioritate & obedientia*, and in the first of the Decretals (which is from the same author) many things are found of the same argument.
12 He shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with emfings, both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude, first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended that good men might with more approbation be massacred.
13 That is, openly at Rome: where at that time was a most great concourse of people, the yeare of Iubilie being then first ordained by Boniface vnto the same end, in the yeare of Christ a thousand three hundred, example whereof is read Chapter 1. *Extra, de penitentijs & remissionibus*. So by one act he committed double iniury against Christ, both abolishing his truth by the restoring of the type of the Iubilie, and triumphing ouer his members by most wicked superstition. O religious hart! Now, that we should vnderstand these things of Rome, Saint Iohn himselfe is the author, both after in the seuenteenth Chapter almost throughout, and also in the circumscription now next following, when he sayth, it is that great City (as Chapter 17.18. he calleth it) and is spiritually learned Sodome and Egypt: and that spiritually (for that must pellations signifie spirituall wickednesses: the latter signifieth the shew and pretence of good, that is, of Christian and sound religion. Sodome signifieth most licentious impiety and iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth, the most confident glorying of that Citie, as it were in true religion, being yet fullest fallhood and vngodlinesse. Now who is ignorant that these things do rather, and more agree vnto Rome, then vnto any other City? The commendations of the City of Rome for many yeares past, are publickely notorious, which are not for me to gather together. This only I will say, that he long since did very well see what Rome is, who taking his leaue thereof, vsed these verses:

Roma vale, vidi, satis est vidisse: reuertar
Quum leno meretrix, scurra cinaedus ero.

Now farewell Rome, I haue thee seene: it was inough to see:
I will returne when as I meane, baud, harlot, knaue to be.

14 Namely in his members, as also he sayd vnto Saul, Actes 9. 5.
15 That is for three yeares and a halfe: for so many yeares Boniface liued after his Iubily, as Bergomensis witnesseth.
16 So much the more shal they by this occasion exercise the iolities of their Iubily.
17 The Gospell of Christ is the affliction of the world, and the ministery thereof, the sauour of death vnto death, to those that perish. 2. Cor. 2. 16.
18 The third place as I noted before, is of the rising againe of the Prophets from the dead, and their carying vp into heauen. For their resurrection is shewed in this verse: their calling and lifting vp into heauen, in the verse following.
19 That is, what time God shall destroy that wicked Boniface.
20 That is, the Prophets of God shall in a sort rise againe, not the same in person, (as they say) but in spirit: that is, in the power and efficacy of their ministery, which S. Iohn expressed before verse 5. and 6. And so the prophecie that is spoken of Elias, is interpreted by the Angell to be vnderstood of Iohn the Baptist, Luke 1. 17. For the same Boniface himselfe, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministerie sheweth and exhibiteth) deuoured, and died miserably in prison, by the indeuour of Sarra Columnensis, and Nogaretus a French knight whom Phillip the faire king of France sent into Italy but with a very small power.
21 That is, the most grieuous heate of afflictions and persecutions shall stay for a while, for the great amaze that shall arise vpon that sodaine and vnlooked for iudgement of God.
22 They were called by God into heauen, & taken out of this malignant world into the heauenly Church, which also lyeth hidden here in earth to exercise their calling secretly: as of whom this wretched world was vnworthy. Heb. 11. 38. For the Church of the wicked, is by comparison called the earth or the world: and the Church of the godly, heauen. So in ancient time amongst the godly Israelites: so amongst the Iewes in the dayes of Manasses and other kings, when the earth refused the heires of heauen, we reade that they lay hidden as heauen in the earth.

they

b That is counted to be cast out, which in measuring is refused as prophane.
c When they haue done their message.
1 Either that of Ierusalem which was a figure of the Church of Christ, or that heauenly exemplar, whereof verse 19. but the first liketh me better, and the things following do all agree thereunto. The sence therefore is, Thou seest all things in Gods house, almost from the passiō of Christ to be disordered: that not only the city of Ierusalem, but also the court of the Temple is trampled vnder foote of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the bodie of the Temple, with the altar, and a small company of good men which truely worship God, do now remaine, whom God doth sanctifie and confirme by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church omitting the rest, & so describe all things fro me that the true Church of Christ may be, as it were a very litle center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same: that by way of prophesie thou maist so declare openly, that the state of the Temple of God, and the faithfull which worship him, that is, of his Church, is much more streight then the Church of Antichrist.

they ascended vp to Heauen in a cloud, 23 and their enemies did see them.

13 24 And the same houre was a great earth quake, and the tenth part of the Citty fell, and in the earthquake was slaine in number seuen thousand men: and the rest were sore feared, 25 and c gaue glorie to the God of Heauen.

14 26 The second wo is past, and behold the third wo will come quickely.

15 27 Then the seuenth Angell blew the trumpet, and there were great voices in heauen saying, 28 The kingdomes of this world are our Lords, & his Christs, who shal raign for euermore.

16 29 And the foure and twenty Elders, which sate before God on their thrones, fell vpon their faces, and worshipped God,

17 Saying, We giue thee thankes, Lord God almightie, Which art, and which wast, and which art to come: for that thou hast taken vnto thee thy great might, and hast entred thy kingdome.

18 30 And the Nations were angrie, and thy wrath is come, & the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, both small and great, and shouldest destroy them which destroy the earth.

19 Then the Temple of God was 31 opened in Heauen, & there was seene in his Tẽple the Ark of his couenãt: & there came lightnings & voices and thundrings, and earthquake, & great haile.

S. Iohn calleth these the second and third wo, hauing respect vnto Chapter 9.12. 27 Of whose sounding the trumpet Christ expreily foretold, Chapter 10.7. and this is the second part of this Chapter, containing a generall historie of the Christian Church from the time of Boniface the 8. vnto the consummatiõ of the victory declared by voice from heauen. In this historie there are 3. branches; a preparation by the sound of the Angels trumpet: a narration by the voyces of heauenly Angels & Elders: and a confirmation by signe. 28 The narration hath two parts, an acclamation of the heauenly creatures, in this verse, and, both an adoration by all the Elders, vers. 16 and also a most ample thanksgiuing, vers. 17 18. The sence of the acclamation is, Now the Lord is entred on his kingdome, and hath restored his Church, in which most mightily recouered from the prosanatiõ of the Gentils, he may glorifie himself. Namely, that, which the Lord ordained when he first ordained his Church, that the faith of the Saints doth now behold as accomplished. 29 As before 7. 11. This giuing of thanks is altogether of the same cõtent with the words going before. 30 A speech of the Hebrew language, as much to say, as, the Gentiles being angrie, thine enflamed wrath came vpõ them, and shewed it selfe from heauen, occasioned by their anger and furie. 31 This is the confirmation of the next prophecie before going by signes exhibited in heauen, and that of two sortes, whereof some are visible, as the passing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, & testifying the glorious presence of God, & the lightnings, others apprehended by eare & such more dull senses, which beare witnesse in heauen and in earth to the truth of the iudgements of God.

CHAP. XII.

1 *A woman 2 appeareth trauelling with child, 4. whose child the Dragon would deuour, 7 but Michaell ouercommeth him, 9 and casteth him out, 13 and the more he is cast down and vanquished, the more fiercely he exerciseth his subtleties.*

11 AND there appeared a great wonder in heauen: 2 A woman clothed with the Sunne, and the Moone was vnder her feete, and vpon her head a crowne of twelue starres.

2 And 3 being with child, she cried trauelling in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: 4 for behold a great red Dragon hauing 5 seuen heads, and 6 ten hornes, and seuen crowns vpon his heads:

4 7 His taile drew the third part of the starres of Heauen, and cast them to the earth. And the Dragon 8 stood before the woman, which was readie to be deliuered, 9 to deuour her child, whẽ she had brought it forth.

5 10 So she brought forth a 11 man child, which should rule all Nations with a rod of iron, and her child was taken vp vnto God and to his throne.

6 12 And the woman fled into the wildernes, where she hath a place prepared of God; that 13 they should feede her there a thousand, two hundreth, and three score dayes.

7 And there was a battell fought in Heauen, 14 Michaell and his Angels fought against the Dragon, and the Dragon fought and his Angels.

8 15 But they preuailed not, neither was their a place found any more in Heauen.

9 And that great Dragõ was cast out, that old serpent, which is called the diuell & Satan, which deceiueth all the world: he was *euen* cast into the

a They were tall ones so that they were neuer seene any more in heauen.

2 A type of the true and holy Church, which then was in the Nation of the Iewes. This Church (as is the state of the holy Church catholike) did in it selfe shine about with glorie giuen of God, troad vnder feete mutabilitie & chãgeableneſſe, and possessed the kingdome of heauen as the heire thereof.

3 For this is that barren woman that brought not forth, of which Esa. 45.1 and Gal. 4. 27. she cried out for good cause, and was tormẽted at that time, when in the iudgement of all she seemed neare vnto death, and in maner ready to giue vp the ghost, by reason of her weakenesse and pouertie.

4 That is, the diuell or Satan (as is declared, vers. 9.) mighty, angrie and full of wrath.

5 Thereby to withstand those seuen Churches before spoken of, that is, the Catholike Church, and that with kingly furniture and tyrannicall magnificence: signified by the crownes set vpon his heads, as if the same without controuersie belonged vnto him by proper right: as also he boasted vnto Christ, Matth. 4.9. See after, vpon chap. 13.1

6 More then are the hornes of the Lambe, or then the Churches are: so well furnished doth the tyrant brag himselfe to be, vnto all maner of mischiefe. 7 After the description of Satan followeth his action: that is, his battel offred vnto the Church, partly to that which is visible, wherein the wheate is mingled with the chaffe, and the good fish with that which is euill: a good part hereof, though in appearance it shined as the starres shine in heauen, he is sayd to thrust downe out of heauen, and to peruert: for if it were possible, he would peruert euen the elect, Mat. 24.24. and partly to the elect members of the holy Catholike Church, in the second part of this verse. Many therefore of the members of the visible Church (saith S. Iohn) he ouerthrew and triumphed vpon them. 8 He withstood that elect Church of the Iewes, which was now ready to bring forth the Christian Church, and watched for that she should bring forth. For the whole Church, and whole bodie is compared vnto a woman: & a part of the Church vnto that which is brought forth, as we haue noted at large vpon Cant. 7.6.

9 Christ mysticall (as they call him) that is, the whole Church, consisting of the person of Christ as the head, and of the bodie vnited thereunto by the spirite, so is the name of Christ taken, 1. Cor. 12.12. 10 The second historie is of the Church deliuered of child: in which first the consideration of the child borne, and of the mother, is described in two verses: secondly the battell of the Dragon against the young child, & the victorie obtained against him, in three verses following: last of all is sung a song of victorie, vnto the 12. verse. Now S. Iohn in consideration of the child borne, noteth two things: for he both describeth him, and his station or place in this verse.

11 That is, Christ the head of the Church ioyned with his Church (the beginning, roote and foundation whereof is the same Christ) indowed with kingly power, and taken vp into heauen out of the iawes of Satan (who as a Serpent did bite him vpon the crosse) that sitting vpon the celestiall throne, he might raigne ouer all.

12 The Church of Christ which was of the Iewes, after his assumption into heauẽ, hid it selfe in the world as in a wildernesse, trusting in the onely defence of God, as witnesseth S. Luke in the Actes of the Apostles.

13 Namely the Apostles and seruants of God, ordained to feede with the word of life, the Church collected both of Iewes & Gentils, vnles that any man will take the word *alerent*, impersonally, after the vse of the Hebrues, in steed of *aleretur*: but I like the first better. For he hath respect vnto those two Prophets, of whom chapter 11.3. as for the meaning of the 1260 dayes, looke the same place.

14 Christ is the Prince of Angels, and head of the Church, who beareth that prouerb, vers. 5. See the notes vpon Dan. 12.1. In this verse a description of the battell, and of the victorie, in the two verses following. The Psalmist had respect vnto this battell Psal. 68.9. and Paul Ephes. 4 8. and Col. 2.15.

15 The description of the victorie, by denying of one thing in this verse, and by affirming the contrary in the next verse. As that Satan gayned nothing in Heauen, but was by the power of God thrown downe into this world, whereof he is the Prince. Christ himselfe and his elect members standing full by the throne of God.

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b Glorified God by confessing his Name.

23 Yet could they not hinder the secrete ones of the Lord (as the Psalmist calleth them. Psal. 83.4) but that they went on forward in his work 24. Bergomẽsis saith in the yeare of our Lord 1501. this yere a blasing star foretelling great calamitie to come, appeared in heauen: in which yeare vpon the feast of S. Andrew, so great an earthquake suddenly arose, as neuer before: which alsõ cõtinuing, by times, for manie daies, ouerthrew many state ly houses. This saith he of the yeare next following the Iubilie. which S. Iohn so manie ages before expressed as it were word for word.

25 They were indeed broken with present astonishmẽt of mind but did not earnestly repent as they ought to haue done.

26 He passeth vnto the second historie: which is the second part of this Chapter.

F. IVNIVS.

1 Hitherto hath bin the general prophecie, cõprehended in 2. parts, as I shewed vpon Chap. 11. Now shall be declared the first part of this prophecie, in this & the next chap. and the latter part in the 14.15. & 16. chap. Vnto the first part, which is of the conflicting or militant church, belong two things. The beginning & the progresse of the same in conflicts & christian combats. Of which two, the beginning or vpspringing of the church is described in this chap. & the progresse there of in the C. following. The beginning of the Christian church we define to be from the first moment of the conception of Christ, vntil that time wherin this Church was as it were weined & taken away frõ the breſt or milk of her mother: which is the time whẽ the church of the Iewes with their citie and Temple was ouerthrowne by the iudgement of God. So we haue in this chapter the storie of 69 yeares & vpwards. The parts of this chap are 3. The first is, the historie of the conception and bearing in wombe, in 4. verses. The second, an history of the birth, frõ the 5. vers. vnto the 12. The 3. is, of the woman that had brought forth, vnto the end of the chap. And these seuerall parts haue euerie one their conflicts Therefore in that first part are 2 things contained. one, the cõceptiõ & bearing in wõbe in two verses & another of the lying in waite of the Dragõ against that which should be brought forth. in the next 2. verses. In the first point are these things, the description of the mother, vers. 1. & the dolors of childbirth, vers. 2. all shewed vnto Iohn frõ heauen.

earth, and his Angels were cast out with him.

10 Then I heard a loud voice in heauen, saying, [16] Now is come saluation, & strength, & the kingdome of our God, & the power of his Christ: for the accuser of our brethrē is cast down, which accused them before our God day and night.

11 But they ouercame him by the bloud of that Lambe, and by that word of their testimonie, and they [b] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, & ye that dwell in them. Wo to the inhabitants of the earth and of the sea: for the deuill is come downe vnto you, full of great wrath, knowing that he hath but a short time.

13 Now when [17] the Dragon saw that he was cast down vnto the earth, he persecuted the woman which had brought forth the man child.

14 [18] But to the woman were giuen two wings of a great Eagle, that she might flie from the presence of the Serpent into the wildernesse, into her place, [c] where she might be nourished for a [19] time, and times, and halfe a time.

15 [20] And the Serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be caried away of the flood.

16 [21] But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the Dragon had cast out of his mouth.

17 [22] Then the Dragon was wroth with the woman: and went to make warre with the remnant of her seed, which keepe the commaundements of God, and which haue the testimonie of Iesus Christ.

18 [23] And he stood on the sea sand.

b *He is said in the Hebrew tong, to loue his life, that esteemeth nothing more precious then his life: and on the other side, he is said not to loue his life, who doubteth not to hazard it, whensoeuer need requireth*

c *Into that place which God had appointed for her.*

16 The song of victorie or triumph, containing first, a proposition of the glorie of God and of Christ, shewed in that victorie: secondly it containeth a reason of the same proposition, taken from the effectes, as that the enemie is ouercome in battell, in this verse, & that the godly are made conquerours (and more then conquerours, Rom. 8. 37.) verse 11. Thirdly a conclusion, wherein is an exhortation vnto the Angels, and Saints: and vnto the world a prophecie of great miserie, and of destruction prouoked by the deuill against mankind, left him selfe should shortly be miserable alone, verse 12.

17 The third part: an historie of the woman deliuered, consisting of two members, the present battell of Satan against the Christian Church of the Iewish Nation, in foure verses: and the battell intended against the seed thereof, that is against the Church of the Gentiles, which is called holy by reason of the Gospell of Christ in the two last verses.

18 That is, being strengthened with diuine power, and taught by oracle, she fled swiftly from the assault of the deuill, and from the common destruction of Ierusalem, and went into a solitarie Citie beyond Iordan called Pella, as Eusebius telleth in the fift Chapter of the third booke of his Ecclesiasticall historie: which place God had commanded her by Reuelation.

19 That is, for three yeares and a halfe: so the same speech is taken Dan. 7. 25. This space of time is reckened in manner from that last and most grieuous rebellion of the Iewes, vnto the destruction of the Citie and temple: for their defection or falling away began in the twelfth yeare of Nero, before the beginning whereof, many foresignes and predictions were shewed from heauen, as Iosephus writeth lib. 7. cap. 12. and Hegesippus lib. 5. cap. 44. amongst which this is verie memorable, that in the feast of Pentecost not onely a great sound and noise was heard in the Temple: but also a voice was heard of manie out of the Sanctuarie which cried out vnto all, Let vs depart hence. Now three yeares and a halfe after this defection was begun of the Iewes, and those wonders happened, the Citie was taken by force, the Temple ouerthrowne, and the place forsaken of God: and this compasse of time S. Iohn noted in this place.

20 That is, he enflamed the Romaines and Nations, that they persecuting the Iewish people with cruell armies, might by the same occasion inuade the Church of Christ, now departed from Ierusalem and out of Iudæa. For it is an vsuall thing in Scripture, that the raging tumults of the nations should be compared vnto waters.

21 That is, there was offred in their place other Iewes, vnto the Romaines and nations raging against that people: and it came to passe thereby that the Church of God was saued whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Iewes.

22 Being set on fire by this meanes, he beganne to be more mad, and because he perceiued that his purpose against the Christian Church of the Iewish remnant was come to nought, he resolued to fall vpon her seede, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I sayd vpon the thirteenth verse, in which the purpose of Satan is shewed, verse 17. and his attempt, verse 18.

23 That is, as a most mightie tempest he rushed vppon the whole world (whose Prince he is) to raise the flouds and prouoke the nations, that they might by their furious billowes tosse vp and downe, drine here and there, and finally destroy the Church of Christ with the holy members of the same. But the prouidence of God resisted this attempt, that he might fauour the Church of the Gentiles, yet tender and as it were greene. The rest of this storie of the Dragon is excellently prosecuted by the Apostle S. Iohn hereafter in the twentith chapter. For here the Dragon endeuouring to do mischiefe, was by God cast into prison.

CHAP. XIII.

1 *The beast with many heads is described,* 8 *which draweth the most part of the world to Idolatrie.*
11 *The other beast rising out of the earth,* 15 *giueth power vnto him.*

1 [1] THen I saw a beast rise [2] out of the sea, which had seuen heads, and [3] ten hornes, and vpon his hornes were ten crownes: and vpon his heads [5] the name of blasphemie.

2 And this beast which I saw, was [6] like a Leopard, and his feete like a Beare, & his mouth as the mouth of a Lion: 7 and the Dragon gaue him his power, and his throne, and great authoritie.

F. IVNIVS 1 The Apostle hauing declared the springing vp of the Christian Church, and the state of that Church from which ours taketh her beginning: doth now passe vnto the storie of the progresse thereof, as I shewed in the enterance of the former Chapter. And this historie of the progresse of the Church and the battels thereof, is set downe in this Chapter, but distinctly in two partes: one is of the ciuil Romane Empire, vnto the tenth verse. Another of the bodie Ecclesiasticall or Prophetically, thence vnto the ende of the Chapter. In the former part are shewed these things: First, the state of that Empire, in foure verses: then the actes thereof, in three verses: after, the effect: which is exceeding great glorie, verse the eighth. And last of all is commended the vse and the instruction of the godly against the euils that shall come from the same, verse 9. 10. The historie of the state, containeth a most ample description of the beast, first a tire, verse 1. 2. and then restored after hurt, verse 3. 4.

2 On the sand whereof stood the deuill practising new tempests against the Church, in the verse next before going: what time the Empire of Rome was endangered by domesticall dissentions, and was mightily tossed, hauing euer and anon new heades and new Emperours. See after 17. 8.

3 Hauing the same instruments of power, prouidence, and most expert gouernment, which the Dragon is sayd to haue had. Chapter. 12. 3.

4 VVe reade in the twelfth Chapter and third verse, that the Dragon had seauen crownes set vpon seauen heads: because the deuill aboucheth himselfe to be proper Lord and Prince of the world: but this beast is sayd to haue ten crownes, set vpon seuen all not heads but hornes: because the beast is beholden for all vnto the Dragon, verse 2. and doth not otherwise raigne, then by law of subiection giuen by him; namely, that he employ his hornes against the Church of God. The speech is taken from the auncient custome and forme of dealing in such case: by which they that were absolute kings did weare the diademe vppon their heades: but their vassals and such as raigned by grace from them, wore the same vppon their hoodes: for so they might commodiously laye downe their diademes when they came into the presence of their Soueraignes: as also the Elders are sayd, when they adored God which sate vpon the throne, to haue cast downe their crownes before him. Chapter. 4. verse. 10.

5 Contrarie to that which God of old commaunded should be written in the head peece of the high Priest, that is, *Sanctitas Iehouæ*, Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which Saint Paul saith in the second Chapter of his second Epistle to the Thessalonians, the fourth verse. *He sitteth in God, and boasteth himselfe to be God.* For this name of blasphemie both the Romane Emperours did then chalenge vnto themselues, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth professe the same of themselues, when they chalenged vnto themselues soueraigntie in holy things: of which kind of sayings the sixt booke of the Decretals, the Clementines, and the Extrauagants, are verie full. For these men were not content with that which Anglicus wrote in his *Poetria* (the beginning whereof is, *Papa stupor mundi*) The Pope is the wonder of the world) *Nec Deus es, nec homo, sed neuter es inter vtrumque.* Thou art not God, nor art thou man, but neuter mixt of both: as the glose witnesseth vpon the sixt booke: But they were bold to take vnto them selues the verie name of God, and to accept it giuen of other: according as almost an hundred and twentie yeares since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papall, a Pageant of triumph, and cunningly fixed vpon the gate of the Citie he should enter at, hauing written vpon it this blasphemous verse:

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis esse Deus.

By oracle of thine owne voice the world thou gouernst all,
And worthily a God on earth men thinke, and do thee call.

These and fiue hundred the like who can impute vnto that modestie whereby good men of old would haue them selues called the seruants of the seruants of God? Verily either this is a name of blasphemie, or there is none at all.

6 Swift as the Leopard, easily clasping all things, as the Beare doth with his foote, and tearing and deuouring all things with the mouth as doth the Lion.

7 That is, he lent the same vnto the beast to vse, when he perceiued that himself could not escape, but must needes be taken by the hand of the Angell, and cast into the bottomlesse pit, Chapter 20. yet did he not so abandon the same vtterly from himselfe, but that he might vse it as long as he could.

3 8 And I sawe one of his heades as it were wounded to death; but his deadly wound was healed, and all the world wondred and followed the beast.

4 And they worshipped the Dragon which gaue power vnto the beast; and they worshipped the beast, saying, Who is like vnto the beast? who is able to fight with him?

5 9 And there was giuen vnto him a mouth, that spake great thinges and blasphemies; and power was giuen vnto him, 10 to doe for two and fortie moneths.

6 He therefore opened his mouth vnto blasphemie against God, to blaspheme his Name, 11 and his tabernacle, 12 and them that dwell in heauen.

7 It was also giuen vnto him to make warre with the Saintes, and to ouercome them; and power was giuen him ouer euerie kindred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, 13 whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 14 If any man hath an eare, let him heare.

10 If anie lead into captiuitie, he shall go into captiuitie: * if anie kill with a sword, he must be killed by a sword: here is the patience and the faith of the Saintes.

11 15 Then I saw another beast comming vp out of the earth, 16 which had two horns like the Lambe, but he spake like the Dragon.

12 17 And doeth exercise the power of the first beast before him, and causeth the earth, and them which dwell therein, 18 to worship the first beast, whose deadly wound was healed.

13 19 And he doth great wonders, so that he maketh fire to come downe from heaued on the earth, in the sight of men;

14 And deceiueth them that dwell on the earth, by reason of the signes, which were giuen to him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an 20 image of the 21 beast, which was wounded of the sword, and did liue againe.

15 22 And it was giuen to him to giue a life vnto the image of the beast, and that the image of the beast should speake; and to cause that as

*Gen. 9. 6. Mat. 26. 52.

8 This is the other place that appertaineth to the description of the beast of Rome: that besides that naturall dignitie, and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were, vnto death, and was healed againe, as from heauen, in the sight of all men. This head was Nero the Emperour, in whome the race of the Cæsars fell from the Imperiall dignity and the gouernement of the Common weale was translated vnto others: in whose hand the Empire was so cured and recouered vnto health, as it seemed vnto all so much the more deepely rooted and grounded fast, then euer before. And hēce folowed those effects, which are next spoken of. First an admiration of a certaine power, as it were, sacred and diuine, sustaining the Empire and gouerning it: Secondly, the obedience and submission of the whole earth, in this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of Deuils, confirmed by the Romane Emperours: Lastly, the adoration of the beast himselfe, which grewe into so great estimation, as that both the name and worship of a God was giuen vnto him, verse the fourth. Now there were two causes which wrought in the mindes of men this Religion: the shew of excellencie, which bringeth with it reuerence: and the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? VVho shall be able to fight with him?

9 The second member containing an historie of the actes of the beast, as I sayd verse 1. The historie of them is concluded in two pointes, the beginning & the maner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impietie against God, and his immanitie and iniustice against all men, especially against the godly and those that were of the houshould of faith, verse the first. The maner of the actes or actions done, is of two sortes, both impious in minde, and blasphemous in speech against God, his Church, and the godly, verse the sixt: and also most cruell and iniurious in deedes, euen such as were done of most raging enemies and of most insolent and proud conquerours, verse the seuenth.

10 Namely his actions, and maner of dealing. As concerning those two and fortie moneths, I haue spoken of them before Chapter 11. 2.

11 That is, the holy Church, the true house of the liuing God.

12 That is, the godly in seuerall, who hid themselues from his crueltie. For this bloudie beast surcharged those holy soules most falsely with innumerable accusations for the name of Christ, as we reade in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which example the later times followed most diligently, in destroying the flocke of Christ: and wee in our owne memorie haue found by experience, to our incredible griefe. Concerning heauen, See Chapter 11. 12.

13 That is, such as are not from euerlasting elected in Christ Iesus. For this is that Lambe slaine, of which Chapter the fift, verse the sixt. These words I do with Aretas, distinguish in this manner: *Whose names are not written euen from the laying of the foundations of the world, in the booke of life, of the Lambe slaine.* And this distinction is confirmed by a like place hereafter, Chapter. 17. 8.

14 The conclusion of this speech of the first beast, consisting of two partes, An exhortation to attentiue audience, in this verse: and a foretelling, which partly containeth threatnings against the wicked, and partly comfortes for those which in patience and faith shall waite for that glorious comming of our Lord and Sauiour Christ, verse 10.

15 The second member of the vision, concerning the Ecclesiasticall dominion, which in Rome succeeded that which was politique, and is in the power of the corporation of false Prophetes, and of the forgers of false doctrine. VVherefore the same beast, and the same bodie or corporation is called of Saint Iohn by the name of false Prophete, Chapter 16. 13. and 19. 20. The forme of this beast is first described. in this verse, then his actes, in the verses following: and the whole speech is concluded in the last verse. This beast is by his breede, a sonne of the earth (as they say) obscurely borne. and by little and little creeping vp out of his abiect state,

a To giue life as Iacobus Lambert was said to haue stated the wonders that Moses wrought.

16 That is, in shew bee semibled the Lambe (for what is more mild or more humble then to be the seruant of the seruants of God) but in deed he played the part of the Dragon, and of the VVolfe, Matth. 7. 15. For euen Sathan changeth him selfe into an Angell of light. 2. Cor. 11. 14. and what should his heneft disciples and seruants do?

17 The historie of the actes of this beast, containeth in summe 3 things, hypocrisie, the witnesse of miracles, and tyrannie: of which the first is noted in this verse, the second in the three verses following: the third in the sixteenth and seauenteenth verses. His hypocrisie is most full of leasing, whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cunning, as it were by slime, made of the former beast a most miserable σκέλετον or anatomie, vsurped all his authoritie vnto him selfe, and most impudently exerciseth the same in the sight and view of him: yet he carrieth him selfe so, as if he honoured him with most high honour, and did in verie good truth cause him to be reuerenced of all men.

18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are giuen diuine honors, and diuine authoritie: so farre, as he is beleeued to be aboue the Scriptures, which the glosse vpon the Decretals declareth by this diuelish verse,

Articulos soluit, synodúmque facit generalem.

That is,

He changeth the Articles of faith, and giueth authoritie to generall Councels.

VVhich is spoken of the Papall power. So the beast is by birth, foundation, seate, and finally substance one: onely the Pope hath altered the forme and manner thereof, being him selfe the head both of that tyrannicall Empire, and also of the false Prophets: for the Empire hath he taken vnto him selfe, and thereunto hath added this cunning deuise. Now these wordes, *whose deadly wound was cured*, are put here for distinction sake, as also sometime afterwardes: that euen at that time the godly readers of this propheſie might by this signe be brought to see the thing as present: as if it were said, that they might adore this verie Empire that now is, whose head we haue seene in our owne memorie to haue bene cut off, and to be cured againe.

19 The second point of the things done by the beast, is the credite of great wonders or miracles, appertaining to the strengthening of this impietie: of which signes some were giuen from aboue, as it is said that fire was sent downe from heauen by false sorcerie, in this verse. Others were shewed here below in the sight of the beast, to establish idolatrie, and deceiue soules: which part Saint Iohn setteth forth, beginning (as they say) at that which is last, in this manner: First the effect is declared in these wordes. *He deceiueth the inhabitantes of the earth.* Secondly, the common manner of working, in two sortes: one of miracles, *For the signes which were giuen him to do in the presence of the beast*: the other of the wordes added vnto the signes, and teaching the idolatrie confirmed by those signes. *Saying vnto the inhabitantes of the earth, that they should make an image vnto the beast which &c.* Thirdly, a speciall manner is declared. *That it is giuen vnto him to put life into the image of the beast:* and that with such a kind of quickening, that the same both speaketh by answer vnto those that aske counsell of it, and also pronounceth death against all those that do not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the Diuell, haue bene effected and wrought in images. The histories of the Papistes are full of examples of such miracles, the most of them fayned, manie also done by the diuell in images, as of old in the Serpent. Genes. 3. 1 By which examples is confirmed, not the authoritie of the beast, but the truth of God and of these propheſies.

20 That is, images, by *enallage* or change of the number: for the worship of them euer since the second Councell of Nice, hath bene ordained in the Church by publike credite and authoritie, contrarie vnto the Law of God.

21 In the Grecke the word is of the Datiue case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images, this pseudoprophetical beast doth mightily profite the beast of Rome, of whome long ago he receiued them. VVherefore the same is hereafter verie fitly called the image of the beast. for that images haue their beginning from the beast, and their forme or maner from the will of the beast, and haue their end and vse fixed in the profite and commoditie of the beast.

22 And of this miracle of the images of the beast, (that is, which the beast hath ordained to establish idolatrie) which miraculously speake, and giue iudgement, or rather marueilously, by the fraude of the false Prophetes, the Papistes bookes are fraughted,

manie as would not worship the image of the beast, should be killed.

16 23 Also he maketh all, both small & great, rich and poore, free and bond, to receiue 24 a b marke in their right hand or in their foreheads:

17 And that no man may 25 buy or sell, saue he that hath the 26 marke, or the name of the beast, or the number of his name.

18 27 Here is wisedome, Let him that hath vnderstanding count the number of the beast: for it is the 28 number of a man: and his number is sixe hundreth, sixtie and sixe.

b The marke of the name of the beast.

23 The third place is a wicked & most insolent tyrannie, as was said before, vsurped ouer the persons of men, in this verse: and ouer their goods and actions, in the next verse. For he is said, both to bring vpon all persons a tyrannous seruitude, that as bondslaues they might serue the beast: and also to exercise ouer all their goods and actions, a pedler-like abuse of indulgences and dispensations (as they terme them) amongest their friendes, and against others, to vse most violent interdictions, and to shoote out cursings, euen in naturall and ciuill, priuate and publike contracts, wherein all good faith ought to haue place.

24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruile vnto themselues, the persons and doings of men, signing them in their forehead and hands: and as for the signe left by Christ (of which chapter 7.3.) and the holy Sacrament of Baptisme they make as voide. For whome Christ hath ioyned vnto him selfe by Baptisme, this beast maketh chalenge vnto them by his greasie Chrisme, which he doubteth not to preferre before Baptisme, both in authoritie and in efficacie.

25 That is, haue anie free trafficke, or entercourse with men, but they onely which shall haue this annointing and consecration of Cleerkely tonsure, as they call it. Reade Gratian *de Consecratione, distinct. 5. c. omnes, cap. spiritus &c.* of these matters.

26 Here the false Prophets doe require three thinges, which are set downe in the order of their greatnesse, a character, a name, and the number of the name. The meaning is, that man that hath not, first their annoynting and clericall tonsure or shauing: secondly holy orders, by receiuing whereof is communicated the name of the beast: or finally hath not attained that high degree of pontificall knowledge, and of the lawe (as they call it) Canonicall, and hath not as it were made vp in accompt and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse.

27 That is, in this number of the beast consisteth that Popish wisedome, which vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast. what it hath aboue his marke or accognisance, and his name. These things, saith S. Iohn, the marke and name of the beast, do easily happen vnto any man: but to haue the number of the beast, is wisedome: that is, onely the wise and such as haue vnderstanding can come by that number: for they must be most illuminated doctors that attaine thereunto: as the words following do declare.

28 How great and of what denomination this number of the beast is, by which the beast accounteth his wisedome, Saint Iohn declareth in these wordes, Doest thou demaund how greate it is? it is so great that it occupieth the whole man: he is alway learning, and neuer commeth vnto the knowledge thereof: he must be a man indeede that doeth attaine vnto it. Askest thou of what denomination it is? verily it standeth of sixe throughout, and perfectly ariseth of all the partes thereof in their seuerall denominations (as they terme them:) it standeth of sixe by vnities, tennes, hundreds, &c. so as there is no one part in the learning and order pontificiall, which is not either referred vnto the head, and, as it were, the top thereof, or contained in the same: so fitly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruell beast Boniface the eight doth commend by the number of sixe those Decretalles which he perfected: in the proeme of the sixt booke. *VVhich booke (saith he) being to be added vnto fiue other bookes of the same volume of Decretall s, we thought good to name Sextus, the sixt: that the same volume by addition thereof, containing a senarie, or the number of sixe bookes (which is a number perfect) may yeeld a perfect forme of menaging all things, and perfect discipline of behauiour.* Here therefore is that number of the beast, who poureth from him selfe all his partes, and bringeth them all backe againe vnto him selfe by his discipline in most wise and cunning manner. If any man desire more of this, let him search the gloze vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my duetie, with the good fauour of all, and without the offence of anie to propound mine opinion in this point. And that for this cause especially, for that it seemed vnto me neither profitable nor like to be true: that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters do take it. For this number the beast teacheth, giueth out, imprinteth, as a publique marke of such as be his, and esteemeth that marke aboue all others, as the marke of those whome he loueth best. Now those other expositions seeme to be farre remooued from this propertie and condition of that number: whether you respect the name *Latinus*, or *Turc*, or anie other. For these the beast doth not teach, nor giue forth, nor imprint, but most diligently forbiddeth to bee taught, and audaciously denyeth: he approoueth not these, but reprooueth them: and hateth them that thinke so of this number, with an hatred greater then the hatred of *Varinus*.

CHAP. XIIII.

1 The Lambe standeth on mount Sion, 4 with his chast worshippers. 6 One Angell preacheth the Gospell: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded. 13 A voice from heauen pronounceth them happie who die in the Lord. 16 The Lords sickle is thrust into the haruest, 18 and into the vintage.

1 THen I looked, and lo, a Lambe 2 stoode on mount Sion, and with him 3 an hundreth fortie & foure thousand, hauing his Fathers name written in their foreheads.

2 And I heard a voice from heauen, as the sound of manie waters, and as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes:

3 And they sung as it were a new song before the throne, and before the foure beasts, and the Elders: and no man could learne that song, but the hundreth, fortie and foure thousand, namely they which were bought out of the earth.

4 These are they, which are not defiled with women; for they are virgins: these follow the Lambe, whithersoeuer he goeth: these are bought from amongst men, to be as first fruites, holy vnto God, and to the Lambe:

5 And in whose mouthes is found no guile: for they are without spot before the throne of God.

6 ¶ 4 Then I saw 5 another Angel fly through the midst of Heauen, hauing an euerlasting Gospell, to preach vnto them that dwel on the earth, and to euerie nation, and kinred and tongue, and people,

7 7 Saying with a loude voice, Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made *heauen and earth, & the sea, and the fountaines of waters.

8 And there followed another Angel, saying, *6 Babylon that great citie is fallen, it is fallen: for

F. IVNIVS.

1 The historie of the church of Christ being finished for more the a thousand and three hundreth yeres, at which time Boniface the eight liued as before hath bene sayd: there remaineth the rest of the historie of the conflicting or militant Church, from thece vnto the time of the last victorie in three chapters. For first of all, as the foundation of the whole historie, is described the standing of the Lamb with his army and retinue, in fiue verses, after his worthie actes, which he hath done and yet doth in most mighty maner, whilest he ouerthroweth Antichrist with the spirit of his mouth, in the rest of this Chapter, and in the two following. Vnto the description of the Lamb are propounded three things: his situation, place and attendancie: for the rest are expounded in the former visios, especially vpon the fift Chapter.

*Psal. 145.5.

*Act. 14. 15.

*Esay. 21.9

2 As readie girt to do his office (as Act. 5.56.) in the midst of the Church, which afore time mount Sion did prefigure. 3 As before 7. 2. This retinue of the Lamb is described first by diuine markes (as before 7.2.) in this verse. Then by his diuine occupation, in that all and euerie one in his retinue most vehemently and sweetly (verse 2.) do glorifie the Lambe with a speciall song before God and his elect Angels: which song flesh and bloud cannot heare, nor vnderstand, verse 3. Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spirituall and bodily fornication, that is, from impietie and vnrighteousnesse, that they followed the Lamb as a guide vnto all goodnesse, & cleaned vnto him: that they are holy vnto him, as of grace redeemed by him: that in truth, and in the simplicitie of Christ, they haue exercised al these things, sanctimonie of life, the direction of the Lambe, a thankefull remembrance of redemption by him: finally (to conclude in a word) that they are blamelesse before the Lord, verse 4. and 5. 4 The other part (as I said on the first verse) is of the acts of the Lambe, the maner whereof is deliuered in two sorts, of his speech and of his factes. His speeches are set forth vnto the 13. verse of this Chapter, and his facts vnto the 16. Chapter. In the speech of the Lambe, which is the word of the Gospel, are taught in this place these things: The seruice of the godly consisting inwardly of reuerence towards God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The ouerthrowing of wicked Babylon, verse 8. and the fall of euerie one of the vngodly which worship the beast, verse 9. 10. 11. Finally the state of the holy seruants of God both present verse 11. and to come, most blessed, according to the promise of God. verse 13. 5 This Angell is a type or figure of the good and faithfull seruants of God, whome God especially from the time of that Boniface the eight, hath raised vp to the publishing of the Gospell of Christ, both by preaching and by writing. So God first, neare vnto the time of the same Boniface vsed Peter Cassiodorus an Italian: after, Arnold *de villa noua*, a Frenchman: then Ockam, Dante, Petrarch: after that *Johannes de rupe cesa* a Franciscane: after againe, Iohn Vvickliffe English-man, and so continually one or another vnto the restoring of the truth, and enlarging of his Church. 6 That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. Iohn describeth chapter 18. And this voice of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell, and manifest malice oppugned the light of the Gospell offered from God.

the

Esay.21.9. Jeremy 51.8. Chap 18.2.
a Of her fornication, wherby God was prouoked to wrath.
b That is, for the Lord.
c By workes, is meant the reward which followeth good workes.
** Heb.4.10.*
** Ioel. 3.13.*
** Matth.13.39.*

she made all nations to drinke of the wine of the a wrath of her fornication.

9 ¶ And the third Angell followed them, saying with a loud voyce, 7 If any man worship the beast and his image, and receiue *his* marke in his forehead, or on his hand,

10 He also shall drink of the wine of the wrath of God, euen of the meere wine, which is powred into the cup of his wrath; and shall be tormented with fire and brimstone in the sight of the holy Angels, and in the sight of the Lambe.

11 And the smoke of their tormẽt shall ascend vp for euermore: and they shall haue no rest day nor night, which worshippe the beast and his image, and whosoeuer receiueth the print of his name.

12 8 Here is the patience of the Saints, here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce out of heauen, saying vnto me, Write; Bressed from henceforth *are* the dead which die b in the Lord, Yea, saith the Spirit: for they * rest from their labour, and their c works follow them.

14 9 ¶ And I looked, and behold 10 a white cloud; and vpon the cloud sate one like vnto a man, 11 hauing on his head a golden crowne, and in his hand a 12 sharpe sickle.

15 13 And another Angell came out of the Temple, crying with a loud voyce to him that sate on the cloud, * Thrust in thy sickle and reape: for the time is come for thee to reape: for the * harueſt of the earth is ripe.

16 And he that sate on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 14 Then another Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angell came out frõ the altar, which had power ouer fire; and cried with a loud cry to him that had the sharpe sickle, and sayd; Thrust in thy sharp sickle, & gather the clusters of the vineyeard of the earth: for her grapes are ripe.

19 Therefore the Angell thrust in his sharpe sickle on the earth, & cut downe the grapes of the vineyeard of the earth, and cast them into that great wine presse of the wrath of God.

20 And the wine presse was troden without the City, 15 and bloud came out of the wine presse, vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast prayse God. 6 To the seuen Angels 7 seuen vialls full of Gods wrath, are deliuered.

1 AFter I saw another signe in heauen, great and marueilous; Those seuen 2 Angels which haue the seuen last plagues: for by them is fulfilled the wrath of God.

2 3 And I saw 4 as it were a glassie sea, mingled with fire; and 5 them that had gotten victory ouer the beast, and his image, and his marke, and the number of his name, 6 stand at the glassie sea, hauing the Harpes of God.

3 And they sung the 7 song of Moses the a seruant of God, and the song of the Lambe, saying, 8 Great and marueilous *are* thy workes, ô Lord God almighty: iust and true *are* thy * b wayes, ô King of Saints.

4 *Who shall not feare thee, ô Lord, and glorifie thy Name: for thou only *art* holy; and all Nations shall come & worship before thee: for thy iudgements are made manifest.

5 9 And after this, I looked, and behold, the Temple of the tabernacle of testimony was open in heauen,

6 And the seuen Angels came out of the tẽple, which had the 10 seuen plagues, clothed in 11 pure

a So is Moses called for honors sake, as it is set forth Deut. 34. 10.
b Thy doings.
** Psal. 145. 17.*
** Ierem. 10. 7.*

1 That is, it ouerflowed very deepe and very farre and wide: the speach is hyperbolicall or excessiue, to signifie the greatnesse of the slaughter. And these be those pleasant fruites for both of the contempt of Christ, and desiring of Antichrist rather then him, which the miserable, mad, and blind world doth at this time reape.

F. IVNIVS.

1 This is that other place of the actes of Christ, as I noted before 14. 14 Now therefore is shewed a singular worke of the iudgement of God, belonging to the ouerthrow of Antichrist and his forces. of which diuine worke the preparation is described in this Chapter: and the execution, in the next. The preparation is first set down generally and in type, in this verse: and is after particularly set forth, in the rest of the Chap. 2 Of which Chap 8 and 9. in powring forth the plagues of the world for euen these plagues, do for the most part agree with those. 3 There are two parts of the narration: one the confession of the Saints glorifying God, when they saw that preparation of the iudgements of God, vnto the 4 verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements, in foure other verses. 4 This part of the vision alludeth vnto that sea or large vessell of brasse, in which the Priestes washed themselues in the entrance of the Temple: for in the entrance of the heauenly Temple (as it is called verse 5.) is sayd to haue bene a sea of glasse, most lightsome and cleare, vnto the commodity of those mixt with fire, that is, as containing the treasury of the iudgements of God, which he bringeth forth and dispenseth according to his owne pleasure: for out of the former, the Priestes were cleansed of old: and out of this the vngodly are destroyed now, chap. 4.6. 5 That is, the godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chapter 13.17. and 14.9.10. 6 Glorifying God, from the particular obseruation of the weapons and instruments of Gods wrath, floting in the sea of glasse 7 That song of triumph which is Exodus 15.2.

8 This song hath two parts: one a confession, both particular, in this verse, and generall, in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it selfe, and most present vnto the godly, in that God is both holy, and alone God: another kind is future and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuing: as Chapter. 11.2.) were to be brought vnto the same state of happinesse by the magnificencie of the iudgements of God, in the next verse.

9 The second part of the narration (as was noted verse 2.) wherein first the authority of the whole argument and matter thereof, is figured by a forerunning type of a temple opened in heauen, as Chapter 11.19 namely that all those things are diuine end of God, that proceede from thence, in this verse. Secondly, the administers or executers, come foorth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimonie of the visible glorie of God, in the last verse. A like testimonie whereunto was exhibited of old in the law, Exodus 30. 34. 10 That is, commandements to inflict those seuen plagues. Here is the figure called *Metonymia*

11 Which was in old time a signe of the Kingly or Ciuill dignitie.

or else by a vehement commiseration of their estate, to leade them away, they set before them eternall death. into which they rush vnwares, vnlesse in good time they returne vnto God: but the godly which are of their owne flocke, they exhort vnto patience, obedience, and faith in the Lord Iesus, and charge them to giue light, by their example of good life, vnto others.

8 The patience, sanctification and iustification by faith: the consequence whereof are, rest, felicity, and glory eternall, in the heauenly fellowship of God and his Angels. 9. The second part of this Chapter, as I sayd verse 1. Of the actes and doings of Christ in ouerthrowing of Antichrist and his Church by the spirit of his diuine mouth: seeing that hauing bene called backe by word both publickely and priuately vnto his dutie, and admonished of his most certaine ruine: he yet ceasseth not to maintaine and protect his owne adherents that they may do him seruice: and to afflict the godly with most barbarous persecutions. Of those things which Christ doth, there are two kindes, one common or generall, in the rest of this Chapter, another particular, against that sauage and rebellious beast, and his worshippers, in the 15. and 16. Chapters. That common kind, is the calamitie of warres, spread abroad through the whole earth, and filling all things with bloud, and that without respect of any person. This is figured or shadowed out in two types, of the harueſt and vintage. Since the time that the light of the Gospell began to shine out, and since preaching or preaching by the grace of God was raised vp againe, how horrible warres haue bene kindled in the world? how much humane flesh hath bene throwne to the earth, by this diuine reaping? how much bloud (alas for woe) hath ouerflowne for these three hundred yeares almost? all histories do crie out, and this our age (if euer before) is now in horrour, by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type, that is, of the harueſt.

10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke circle of heauen.

11 As one that shall raigne from God, and occupy the place of Christ in this miserable execution. 12 That is, a most fit and commodious instrument of diuine execution, destroying all, by hewing and thrusting through: for who may stand against God? 13 Christ giueth commandement, in this verse, and the Angell executeth in the next verse.

14 The other type (as I sayd verse 14.) is the vintage the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out euery thing, then is the harueſt labour. This is therefore a more grieuous iudgement, both because it exceedeth the other, and because it is vnderstood to be executed with greater diligence.

and bright linnen, and hauing their breasts[12] girded with golden girdles.

7 And one of the [13] foure beastes gaue vnto the seuen Angels seuen golden vialles, full of the wrath of God, who liueth for euermore.

8 And the Temple was filled with smoke proceeding from the maiesty of God, and from his power, and [14] no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

12 This girding was a signe of diligence, and the girdle of gold was a signe of sincerity, and trustinesse in taking in charge the commandements of God.
13 Of these before Chapter 4.7.
14 None of those seuen Angels might returne, till he had performed fully the charge committed vnto him, according to the decree of God.

CHAP. XVI.

2 and 17 The Angels powre out the seuen vialles of Gods wrath giuen vnto them, and so diuerse plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great Citie.

1 THen I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the *seuen* vialles of the wrath of God vpon the earth.

2 [2] The first Angell therefore went, and powred out his viall vpon the earth: and there fell a noysome, and a grieuous sore vpon the mē which had the [3] marke of the beast, & vpon them which worshipped his image.

3 [4] After the second Angell powred out his viall vpon the sea, and it [a] became as the bloud of a dead man: and euery liuing thing that liued in the sea died.

4 [5] Then the third Angell powred out his viall vpon the riuers and fountaines of waters, and they became bloud.

5 And I heard the Angell of the waters say, Lord, thou art iust, Which art, and Which wast, and Which shall be; because thou hast iudged these things.

6 For they shed the bloud of the Saints, and Prophetes, and therefore hast thou giuen them bloud to drinke: for they are worthy.

7 [6] And I heard another out of the Sanctuarie say, Euen so Lord God almighty, true and righteous are thy iudgements.

8 [7] And the fourth Angell powred out his viall on the Sunne, and it was giuen vnto him to torment men with heate of fire,

9 And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

10 [8] Thē the fift Angel powred out his vial vpō the throne of the beast, and his kingdom became darke, and they gnawed their tongues for sorrow:

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 [9] Then the sixt Angell powred out his viall vpon the great riuer [10] Euphrates; & the [11] water thereof was dried vp, [12] that way might be prepared for the Kings that shold come from the East.

13 And I saw come out of the mouth of the [13] Dragon, and out of the mouth of the [14] beast, & out of the mouth of that [15] false prophet [16] three vncleane spirits [17] like vnto frogges.

14 For they are the spirites of diuels, working miracles, and go vnto the Kings of the earth, & of the whole world, to gather them to the battell of that great day of God Almighty.

15 [18] (* Behold, I come as a theefe. Blessed is he that watcheth and keepeth his garments, least he walke naked, and men see his filthinesse.)

16 [19] He therefore gathereth them together into a place, called in Hebrew [20] Armageddon.

17 ¶ [21] Then the seuenth Angell powred out his viall into the [22] ayre: and there came a loude voyce out of the Temple of heauen [23] from the throne

8 The story of the fift Angell, who striketh the kingdome of the beast with two plagues, abroad with darknesse, and within with biles & dolors most grieuous, throughout his whole kingdom: that thereby he might wound the conscience of the wicked, and punish that most peruerse obstinacie of the idolaters, whereof arose perturbation, and thence a furious indignation and desperate madnesse, raging against God, and hurtfull vnto it selfe.
* *Chap.2.31. Matth.24.44. Luke 12.39.*
9 The story of the sixt Angell, deuided into his act, and the event thereof. The act is, that the Angel did cast out the plague of a most glowing heate, wherewith euen the greatest floudes, and which most were

a It was turned into rotten and filthy bloud, such as is in dead bodies.

F. IVNIVS.

1 In the former Chapter was set downe the preparation vnto the worke of God: here is deliuered the execution thereof. And in this discourse of the execution, is a generall commandement, in this verse: then a particular recitall in order of the execution done by euery of the seuen angels, in the rest of the Chapter. This speciall execution against Antichrist & his crew, doth in manner agree vnto that which was generally done vpon the whole world, Chapter 8 and 9. & belongeth (if my coniecture faile me not) vnto the same time. Yet herein they do differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickednesse of the world, the other generally against the whole world being wicked. And therefore these iudgements are figured more grieuous then those.

2 The historie of the first Angell, whose plague vpon the earth, is described almost in the same wordes with that first plague of the Egyptians, Exod.9.9. But it doth signifie a spirituall vlcer, and that torture or butchery of conscience seared with an hote yron, which accuseth the vngodly within, and both by truth of the word (the light whereof God hath now so long shewed forth) and by bitternesse, stirreth vp and forceth out the sword of Gods wrath. 3 See Chap.13.16. 4 The storie of the second Angell, who troubleth and molesteth the seas, that he may stir vp the consciences of men sleeping in their wickednesse: see Chap.8.8. 5 The storie of the third Angell, striking the riuers, in this verse, who proclaiming the iustice of God, commendeth the same by a most graue comparison of the sinnes of men with the punishment of God: which is cōmon to this place, and that which went before. Wherefore also this praysing is attributed vnto the Angell of the waters, a name common to the second and third Angels, according as both of them are sayd to be sent against the waters, albeit the one of the sea, the other of the riuers, in two verses. 6 A confirmation of the prayse before going, out of the sanctuary of God, whether immediatly by Christ, or by some one of his Angels, for Christ also is called another Angell, Chapter 7.2 3.8. and 10.1.

7 The story of the fourth Angell, who throweth a plague vpon the heauen and vpon the Sunne of which Luke 21. 26 the effectes whereof are noted two. The one peculiar, that it shall scorch mē with heate, in this verse. The other proceeding accidentally from the former, that their sinne shall so much the more be enraged against God in the next verse: where yet (o wonderfull mercy and patience of God) all other creatures are full stricken often and grieuously by the hand of God before mentioned, by whom he is prouoked, as the things before going do declare.

wont to swell and ouerflow (as Euphrates) were dried vp, by the counsell of God, in this verse. The euent is, that meere madnesse wherewith the wicked are enraged, that they may scorne the iudgements of God, and abuse them furiously to serue their owne turne, and to the executing of their owne wicked outrage.

10 The bound of the spirituall Babylon and the fortresses of the same. Chap.9.14.

11 So the Church of the vngodly, and kingdome of the beast is sayd to be left naked, all the defences thereof, in which they put their trust, being taken away from it.

12 That is, that euen they that dwell furthest off, may with more commodity make haste vnto that sacrifice which the Lord hath appointed.

13 That is, the dinell, as Chapter 12.3.

14 Whereof, Chapter 13.1.

15 That is, of that other beast, of which Chapter 13. 11. for so he is called also Chapter 19 20 and 20.10.

16 That is, euery of them bent their whole force, and conspired, that by wonders, word, and worke they might bring into the same destruction all Kings, Princes, and Potentates of the world, cursedly bewitched of them by their spirites, and teachers of the vanitie and impuritie of the beast that committed fornication with the Kings of the earth. And this is a right description of our times.

17 Croaking with all importunitie, and continually day and night prouoking & calling forth to armes, as the trumpets & furies of warre: as is declared in the next verse.

18 A Parenthesis for admonition, in which God warneth his holy seruants who rest in the expectation of Christ, alwayes to addresse their minds vnto his comming, and to looke vnto themselues that they be not shamefully made naked and circumuented of these vncleane spirites, and so they be miserably vnprepared at the comming of their Lord so Matth.24.26. and 25 13.

19 Namely the Angell, who holily according to the commandement of God was to do sacrifice: notwithstanding that those impure spirites do the same wickedly as seruants not vnto God, but vnto that beast, that hath seuen heads.

20 That is (to say nothing of other expositions) the mountaine it selfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Mēgiddon is a City and territory in the Tribe of Manasses, bordering vpon Issacar and Asser, and was made famous by that lamentable ouerthrow of King Iosias, whereof 2. Reg. 22. 30 and 2. Chronic. 35. 22. and Zacha. 12. 11. In this mountaine countrey God sayth by figure or type, that the Kings of the peoples which serue the beast, shall meete together: because the Gentiles did alwayes cast that lamentable ouerthrow in the teeth of the Church of the Iewes, vnto their great reproch: and therefore were perswaded, that that place should be most fortunate vnto them (as they speake) and infortunate vnto the godly: But God here pronounceth, that that reproch of the Church, and confidence of the vngodly, shall by himselfe be taken away, in the selfe same place where the nations perswaded themselues, they should mightily exult and triumph against God and his Church.

21 The story of the seuenth Angell vnto the end of the Chapter, in which first is shewed by signe and speech, the argument of this plague, in this verse: and then is declared the execution thereof, in the verses following.

22 From whence he might moue the heauen aboue: and the earth beneath.

23 That is, from him that sitteth on the throne, by the figure called *Metonymia.*

throne

throne, saying, 24 It is done.

18 25 And there were sounds, and lightnings and thunders, and there was a great earthquake, such as neuer was since mē were vpon the earth, I say so mighty an earthquake.

19 26 And that great City was rent into three parts, and the Cities 27 of the Nations fell, & that great 28 Babylon came in remembrance before God, * that he might giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fled away, and the mountaines 29 were not b found.

21 30 And there fell a great haile, as it were of the weight of a talent, out of heauen vpon mē, & mē blasphemed God, because of the plague of the haile: for the plague therof was exceeding great.

CHAP. XVII.

1 *That great whore is described,* 2 *with whom the Kings of the earth committed fornication.* 6 *She is drunken with the bloud of the Saints.* 7 *The mystery of the woman and the beast that carieth her expounded:* 11 *their destruction.* 14 *The Lambes victory.*

1 31 THen there came one of the seuē Angels, which had the seuē vials, & talked with me, saying vnto me, Come hither: I will shew thee 2 the a damnation of that great whore that sitteth vpon many waters;

2 With whom haue cōmitted fornication the Kings of the earth, & the inhabitants of the earth are made drunkē with the wine of her fornicatiō.

3 3 So he caried me away into the wildernesse by the Spirit, and I saw a woman sit vpon a bskarlet coloured beast, full of names of blasphemie, which had seuen heads, and ten hornes.

4 And 4 the woman was 5 arayed in purple and skarlet, and glittering with gold, and precious stones, and pearles, 6 and had a cup of gold in her hand, full of the abominations, and filthinesse of her fornication;

5 7 And in her forehead a name written, A Mystery; 8 that great Babylon, that mother of the whoredomes, and abominations of the earth.

6 9 And I saw the woman drunken with the bloud of the Saints, and with the bloud of the Martyrs of Iesus: and when I saw her, 10 I wōdred with great maruell.

7 11 Then the Angell sayd vnto me, Wherefore maruellest thou? I will shew thee the mystery of the woman, and of the beast that beareth her, which hath seauen heads, and ten hornes.

8 12 The beast that thou hast seene, 13 was, and is not: 14 and shall ascend out of the bottomlesse pit, and shall go into perdition, and the inhabitants of the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) 15 whē they behold the beast that was, and is not, and yet is.

9 16 Here *is* the mind that hath wisdom. The c se-

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a The sentence that is pronounced against this harlot.

b A scarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish Clergie were so much delighted with this colour.

F. IVNIVS.

1 The state of the Church militant being declared, now followeth the state of the Church ouercomming and getting victory, as I shewed before in the beginning of the tenth Chapter. This state is set forth in 4. Chapters. As in the place before going I noted, that in that history the order of time was not alwayes exactly obserued, so the same is to be vnderstood in this history, that it is destinguished according to the persons of which it treateth, and that in the seuerall stories of the persons is seuerally obserued the time thereof. For first is deliuered the story of Babylon destroyed, in this and the next Chapter: for this Babylon out of all doubt shall perish before the two beastes and the Dragon. Secondly is delinered the destruction of both the two beasts, Chapter 19. And lastly of the Dragon, chap. 20. In the story of the spirituall Babylō are distinctly set forth, the state thereof in this chap. and the ouerthrow done frō God, chap. 18. In this verse & that which followeth, is a transitiō or passage vnto the first argument, cōsisting of a particular calling of the Prophet (as often heretofore) & a generall propositiō. 2 That is, that damnable harlot, by a figure called *hypallage*. For S. Iohn as yet had not seene her. Although another interpretation may be borne, yet I like this better. 3 Henceforth is propounded the type of Babylon, and the state thereof, in 4. verses. After a declaration of the type, in the rest of this Chap. in the type are described 2. things, the beast (of whom Chap. 13.) in the 3. verse: and the woman that sitteth vpon the beast, verse 4, 5, 6. The beast in processe of time hath gotten somwhat more then was expressed in the former vision. First in that it is not read before that he was apparelled in scarlet, a robe Imperiall and of triumph. Secondly, in that this is full of names of blasphemy: the other caried the name of blasphemy onely in his heades. So God did teach that this beast is much increased in impiety and vniustice. and doth in this last age, triumph in both these more insolently and proudly then euer before. 4. That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession, and deedes.

5 In attire: most glorious, triumphant, most rich, and most gorgious,

7 Deceiuing with the title of Religion, and publike inscription of mystery: which the beast in times past did not beare. 8 An expositiō: in which S. Iohn declareth what manner of woman this is. 9 In manner of deedes. She is red with bloud, and sheddeth it most licentiously, and therefore is coloured with the blond of the Saincts: as on the contrary part, Christ is set forth imbrued with the bloud of his enemies, Esay 63.1. 10 A passage vnto the secōd part of this chap. by occasiō giuē of S. Iohn, as the words of the Angell do shew, in the next verse. 11 The secōd part or place, as I sayd verse 1. The enarration of the vision, promised in this verse, & deliuered in the verse following. Now there is deliuered first an enarration of the beast & his story, vnto the 14. verse. After, of the harlot, vnto the end of the chap. 12 The story of the beast hath a triple description of him. The first is a distinctiō of this beast frō all that euer haue bene at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beast by things present, by which he might euen at that time be knowne of the godly: and this delineation is according to his heades, verse 9. 10, 11. The third is an historicall foretelling of things to come, and to be done by him: and these are ascribed vnto his hornes, verse 12. 13. 14. This beast is that Empire of Rome, of which I spake chapter 13. 1. according to the mutations and changes whereof, which then had already happened, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words: *The beast which thou sawest, was and is not.* For so I expound the words of the Apostle for euidency sake: as I will further declare in the notes following.

13 The meaning is, that beast which thou sawest before (chapter 13.1) & which yet thou hast now seene, was. was (I say) euen from Iulius Cæsar in respect of beginning, rising vp, station, glorie, dominion, manner and stocke, from the house of Iulius: and yet is not now the same, if thou looke vnto the house and stocke: for the dominion of this familie was translated vnto another, after the death of Nero, from that other vnto a third, from the third vnto a fourth, and so foorth, was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast: but exceedingly varied by kindreds, families, and persons. It was therefore saith Saint Iohn) in the kindred or house of Iulius: and now it is not in that kindred, but translated vnto another.

14 As if he should say, Also this same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was sayd Chapter 13 1) that is, shall be a new stocke from amongst the nations without difference: and shall in the same state go vnto destruction, or ruine and perish: and so shall succeisiuely new Princes or Empe-rours come and go, arise and fall, the body of the beast remayning still, but tossed with so many and often alterations, as no man can but maruell that this beast was able to stand and hold out, in so many mutations. Verily no Empire that euer was tossed with so many changes, and as it were with so many tempestes of the sea, euer continued so long.

15 That is, as many as haue not learned the prouidence of God, according to the saith of the Saincter, shall maruell at these grienous and often changes: when they shall consider, the selse same beast, which is the Romaine Empire, to haue bene, not to be, and to be, and still molested with perpetuall mutation, and yet in the same to stand and continue. This in mine opinion, is the most simple expositiō of this place, confirmed by euent of the things themselues. Although the last change also, by which the Empire, that before was ciuill, became Ecclesiasticall, is not obscurely signified in these words: of which two, the first exercised cruelty vpon the bodies of the Saincters: the other also vpon their soules: the first by humane order and pollicy, the other vnder the colour of the law of God, and of Religion, raged and imbrued it selfe with the blond of the godly.

16 An exhortation preparing vnto audience, by the same argument, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore for mine owne part, I had rather reade in this place *Let there be here a mind, &c.* So the Angell passeth fully vnto the second place of this descriptiō.

c Vere children know, what that seuen hilled Citie is which is so much spoken of, and where of Virgill thus reporteth, And compassed seuen towers within one wall: that Citie it is, which when Iohn wrote these things, had rule ouer the Kings of the earth: It was, and is not, and yet it remaineth to this day, but it is decreasing to destruction.

6 In profession: the nourisher of all, in this verse: and teaching her mysteries vnto all, verse 5. setting forth all things most magnificently; but indeede most pernicious, besotting miserable men with her cup and bringing vpon them a deadly giddinesse.

nen heads, are 17 seuen mountaines, whereon the woman sitteth:

10 18 They are also seuen Kings, 19 fiue are fallen, 20 and one is, 21 and another is not yet come: and when he commeth, he must continue a short space.

11 22 And the beast that was, and is not, is 23 the eight, and is 24 one of the seuen, 25 and goeth vnto destruction.

12 26 And the ten hornes which thou saweſt, are 27 ten kings, which yet haue not receiued the kingdome, but shall receiue power, as kings 28 at one houre with the beast.

13 29 These haue all one mind, and shall giue their power, and authority vnto the beast.

14 These shall fight with the 30 Lambe, & the Lambe shall ouercome them: * for he is the Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 31 After he said vnto me, The waters which thou saweſt, where the whore sitteth, 32 are peoples, and multitudes, and nations and tongues.

16 And the 33 ten hornes which thou saweſt vpon the beast, they shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 34 For God hath put in their hearts to fulfill his decree, and to be of one consent, & to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And the woman which thou saweſt, is that 35 great City, which hath dominion ouer the Kings of the earth.

* *Chap.19.16. 2.Tim.4.1.*

17 This is the painting out of the beast by things present (as I said before) whereby S. Iohn endeuored so to describe the same that he might both be knowne of the godly in that age, and be further obserued and marked of posterity afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent from the nature of it selfe: the other changeable, by the working of men. The description permanent, is by the seuen hilles, in this verse, the other that fleeteth, is from the seuen kings, verse 10.11. And here it is worthy to be obserued, that one type hath sometimes two or more applications, as seemeth good vnto the holy Ghoſt to expresse either one thing by diuerse types, or diuerse things by one type. So I noted before, of the seuen spirites Chapter 1 4. Now this woman that sitteth vpon seuen hilles, is the City of Rome, called in time past of the Grecians ἑπτάλοφος. i. of seuē tops or creasts, & of Varro *septiceps*. i. of her seuen heads (as hereof seuē heads, & of others *septemcollis* i. standing vpon seuen hilles. 28 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before Chapter 11.1. Namely from the yeare 35 after the passion of Christ, what time the Temple and Church of the Iewes was ouerthrowne. In which yeare it came to passe by the prouidence of God, that that saying, *The beast was, and is not*, was fulfilled before that the destruction of the Iewes immediatly following came to passe. That was the yeare from the building of the City of Rome 809. from which yeare Saint Iohn both numbreth the Emperours which hitherto had bene, when he wrote these things, and foretelleth of two others next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect, the truth of all other predictions in the Church, might be the more confirmed. Which signe God of old mentioned in the Law, Deut. 18 and Ieremie confirmeth Chapter 28 8.

19 Whose names are these: the first *Seruius Sulpitius Galba*, who was the seuenth Emperour of the people of Rome, the second *Marcus Saluius Otho*, the third *Aulus Vitellius*, the fourth, *Titus Flauius Vespasianus*, the fift *Titus Vespasianus* his sonne, of his owne name. 20 *Flauius Domitian* sonne of the first *Vespasian* For in the latter end of his dayes Saint Iohn wrote these things: as witnesseth Irenæus *Liber 5. aduersus hereses*. 21 Nerua. The Empire being now translated from the familie of *Flauius*. This man raigned onely one yeare, foure monethes, and nine dayes, as the history writers do tell. 22 This is spoken by the figure synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerua in so short time extinguished. How many heads there were so many beasts there seemed to be in one. See the like speech in the third verse of the thirteenth Chapter.

23 Nerua Traianus, who himselfe in diuerse respects is called here the seuenth and the eight. 24 Though in number and order of succession he be the eighth, yet he is reckened together with one of these heads, because Nerua and he were one head. For this man obtained authority together with Nerua, and was Consull with him, when Nerua left his life.

25 Namely to molest with persecutions the Churches of Christ, as the histories do record, and I haue briefly noted chapt. 2.10. 26 The third place of this description as I sayd verse 8. is a Prophetical prediction of things to come which the beast should do, as in the words following S. Iohn doth not obscurely signifie, saying, *which haue not yet receiued the kingdome, &c.* For there is an Antithesis or opposition betweene these kings, & those that went before. And first the persons are described, in this verse, then their deedes, in the two verses following.

27 That is, arising with their kingdomes out of that Romaine beast: at such time as that politicall Empire began by the craft of the Popes greatly to fall.

28 Namely, with that second beast, whom we called before a false Prophet, which beast ascending out of the earth, got vnto himselfe all the authoritie and power of the first beast, and exerciseth the same before his face, as was sayd Chapter 14.11.12. For when the politicall Empire of the West began to bow downewards, there both arose those ten kings, and the second beast tooke the opportunitie offered, to vsurpe vnto himselfe all the power of the former beast. These kings long ago, many haue numbred and described to be ten, and a great part of the euents plainly testifieth the same in this our age.

29 That is, by consent or agreement: that they may conspire with the beast, & depend vpon his becke. Their story is deuided into three partes, counselles, actes, & euents. The counselles some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are sayd to haue giuen vnto this beast, in this verse. 30 With Christ and his Church, as the reason following doth declare, and here are mentioned the factes and euents which followed for Christs his sake, and for the grace of God the Father towards those that are called, elected, and are his faithfull ones in Christ.

31 This is the other member of the enarration, as I sayd verse 7 belonging vnto the harlot, shewed in the visiō, verse 3. In this historie of the harlot, these three things are distinctly propounded, what is her magnificencie, in this verse, what is her fall, & by whom it shall happen vnto her, in the two verses following: & lastly, who that harlot is therefore made the last, because it was more fit to be ioyned with the next Chapt.

32 That is, as vnconstant and variable as are the waters. Vpon this foundation setteth this harlot as a Queene, a vayne person vpon that which is vayne. 33 The ten Kings, as verse 12. The accomplishment of this fact and euent is daily increased in this our age, by the singular prouidence and most mighty gouernement of God. Wherefore the factes are propounded in this verse, and the cause of them in the verses following.

34 A reason rendred from the chiefe efficient cause, which is the prouidence of God, by which alone Saint Iohn by insertion of order affirmeth to haue come to passe, both that the Kings should execute vpon the harlot that which pleased God and which he declared in the verse next before going: and also that by one consent and conasell they should giue their kingdome vnto the beast, &c. verse 13.14. for as these being blinded haue before depended vpon the becke of the beast that litteth vp the harlot, so it is sayd that afterwards it shall come to passe, that they shall turne backe, and shall fall away from her, when their hearts shall be turned into better state by the grace and mercy of God. 35 That is, Rome that great City, or only City (as Iustinian calleth it), the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

2 *The horrible destruction of Babylon is set out.* 11. 16.18. *The marchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe and waile:* 20 *But all the elect reioyce for that iust vengeance of God.*

1 1 AND after these things, I saw an 2 Angell come downe frō out of heauen hauing great power, so that the very earth was lightened with his glory.

2 And he cried out mightily with a loude voyce, 3 saying, * It is fallen, it is fallen, Babylon that great *City*, and is become an habitation of diuels, and the hold of all foule spirites, and a cage of euery vncleane and hatefull bird.

3 Because all nations haue drunken of the wine of the wrath of her fornication, & the Kings of the earth haue committed fornicatiō with her, and the marchants of the earth are waxed rich by the abundance of her voluptuousnesse.

4 4 And I heard another voyce from heauen say, 5 Go out of her, my people, that ye be 6 not

* *Chap.14.8. Esay.21.9. Ierem.51.8.*

F. IVNIVS.

1 The second place (as I sayd before 17.1) of the history of Babylō, is of the woefull fall and ruine of that whore of Babylon. This historicall prediction concerning her, is threefold. The first a plaine and simple foretelling of her ruine, in three verses. The second a figuratiue prediction by the circumstances, the end of the Chapter. 2 Either Christ the eternall word of God the Father (as often else where) or a created Angell and one deputed vnto this seruice, but throughly furnished with greatnesse of power, and with light of glory, as the ensigne of power.

3 The prediction or foreshewing of her ruine, containing both the fall of Babylon, in this verse, and the cause thereof vttered by way of allegorie concerning her spirituall and carnall wickednesses, that is, her most great impiety and vniustice, in the next verse. her fall is first simply declared of the Angell, and then the greatnesse thereof is shewed here by the enemis when he sayth it shall be the seate and habitation of diuels, of wild beasts, and of cursed soules as of old Esay 13.21. and often elsewhere. 4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinds: one going before it, as that before hand the godly are deliuered, vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked, & reioycing of the godly, vnto the twentith verse. 5 Two circumstances going before the ruine, are commanded in this place one is, that the godly depart out of Babylō: as I mentioned Chapter 12. to haue bene done in time past, before the destruction of Ierusalem: this charge is giuen here, and in the next verse. The other is that euery one of them occupy themselues in their owne place, in executing the iudgements of God, as it was commanded the Leuites of old, Exod. 32.27. & that they sanctifie their hands vnto the Lord, verse 29.7.8.

6 Of this commandement there are two causes: to auoide the contagion of sinne, and to shun the participation of those punishments that belong thereunto.

parta-

partakers of her sins, and that ye receiue not of her plagues.

5 For the heape of her sinnes doth [a] reach vp vnto heauē, & God hath remēbred her iniquities.

6 7 Reward her, euē as she hath rewarded you: & giue her double according to her works: *and* in the cup that she hath filled to you, fil her double.

7 So much as she hath glorified her self, & liued in pleasure, so much giue ye to her of torment and sorrow: because she saith [b] in her heart, I sit as a queene, & am no widow, & shal see no mourning

8 Therefore shall her plagues come in [c] one day, death, and sorrow, and famine; & she shalbe burnt with fire: for the Lord God which condemneth her is mightie.

9 Then [8] the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand a far off for feare of her torment, saying, Alas, alas, that great city Babylō, that mighty city in one houre is thy iudgement come.

11 [9] Also the merchāts of the earth shal weep & wail ouer him: for no mā bieth their ware any more

12 The ware of gold and siluer, and of precious stone, and of pearles, and of fine linnen, & of purple, and of silke, & of scarlet, and of all manner of Thynewood, and of all vessels of yuorie, and of all vessels of most precious wood, & of brasse, & of yron, and of marble,

13 And of cinamon, & odours, and ointments, & frankensense, & wine, & oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, & charets, and seruants, and soules of men.

14 [10] And the apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee; and thou shalt find them no more.

15 The merchants of these things which were waxed rich by her, shall stand a far off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen & purple, and skarlet, and glittered with gold, and precious stone, and pearles! That in one houre are so great riches come to desolation.

17 [11] Also euery shipmaster, & all the people that occupie ships, and shipmen, and whosoeuer trafficke on the sea shal stand a farre off,

18 And cry, whē they see the smoke of her burning, saying, what *citie was* like vnto this great city

19 And they shall cast dust on their heads, and cry weeping, and wayling, & say; Alas, alas, that that great city, wherein were made rich all that had ships on the sea by her costlinesse, is in one houre made desolate.

20 [12] O heauen reioyce ouer her, and ye holy Apostles and Prophets; because God hath punished her, to be reuenged for your sakes.

21 [13] Then a mightie Angell tooke vp a stone like a great milstone, * and cast it into the sea, saying, So shall that great citie Babylon be cast with violence, and shall be found no more.

22 [14] And the voyce of Harpers, & Musicians, & of pipers, & trumpetters shalbe heard no more in thee, and no crafts-man, of whatsoeuer craft he be, shalbe found any more in thee: and the sound of a milstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voyce of the bridegroome & of the bride shalbe heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the [15] blood of the Prophets, [16] and of the Saints, & of all that were slaine vpon the earth.

CHAP. XIX.

1 *The heauenly companie prayse God, for auenging the bloud of his seruants, on the whore.* 9 *They are written blessed, that are called to the Lambes supper.* 10 *The Angell will not be worshipped.* 11 *That mightie King of Kings appeareth from heauen.* 19 *The battell,* 20 *wherein the beast is taken,* 21 *and cast into the burning lake.*

1 [1] AFter these things I heard a great voyce of a great multitude in heauē, saying, [a] Hallelu-iah, saluation, & glorie, and honour, and power *be* to the Lord our God.

2 For true & righteous *are* his iudgements: for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath auenged the bloud of his seruants at her hand.

3 And againe they sayd, [3] Hallelu-iah: & her smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure beasts fell down, and worshipped God that sitteth on the throne, saying, Amen, Hallelu-iah.

5 [4] Then a voyce came out of the [5] throne, saying, Prayse our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard [6] like the voyce of a great multitude, & as the voyce of many waters, and as the voyce of strong thundrings, saying Hallelu-iah: for the Lord that almightie God doth now reigne.

7 Let vs be glad and reioyce, and giue glorie to him: for the mariage of the Lambe is come, & his wife hath [7] prepared her selfe.

8 And to her is granted, that she should be arayed with [8] pure fine linnen and shining; for the fine [9] linnen is the [b] righteousnesse of the Saints.

9 And he saith vnto me, Write, Blessed *are* they which are called vnto the [c] supper of the Lambe. And he saith vnto me, These are the true sayings of God.

10 And I fell before his feet to worship him. And he said vnto me, See *thou do it* not: I am thy fellow seruant, and of thy brethren that haue the testimonie of Iesus: worship God: for the testimonie of Iesus is the spirit of prophecie.

11 And I saw heauen opened, and behold a white horse; and he that sate vpon him *was* called Faithfull and True, and in righteousnesse he doth iudge and fight.

12 His eyes *were* as a flame of fire, and on his head *were* many crownes, and he had a name written, that no man knew but himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which *were* in heauen followed him vpon white horses, clothed in fine linnen, white and cleane.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of yron: and he treadeth the wine-presse of the fierce wrath of almightie God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 [10] And I saw an Angell standing in the sunne; and he cried with a loud voyce, saying to all the foules that flie in the middes of heauen, Come and gather your selues together vnto the supper of the great God,

18 That ye may eat the flesh of Kings, and the flesh of captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 [11] And I saw the beast, and the Kings of the earth, and their armies gathered together to make warre against him that sate on the horse, and against his armie.

20 And the beast was taken, and with him the false Prophet that wrought miracles before him, with which he deceiued them that had receiued the marke of the beast, and them that worshipped his image. These both were cast aliue into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sate vpon the horse, which sword proceeded out of his mouth: and all the foules were filled with their flesh.

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a We vse a word which signifieth the following of sinnes one after another, and rising one of another, in such sort that they grew at length to such an heape, that they came vp euen to heauen.
b Vnto her selfe.
c I am full of people and mightie.
d Shall taste of none.
e Shortly, and at one instant.
f By this is meant that season, which is next before the fall of the leafe, at what season fruites ripen, and the word signifieth such fruites as are longed for.

7 The pronocation of the godly and the commandement of executing the iudgements of God, stand vpon three causes, which are here expressed: the vniust wickednesse of the whore of Babylon, in this verse, her cursed pride opposing it self against God, which is the fountaine of all euill actions, verse 7. and her most iust damnation by the sentence of God, vers. 8.

8 The circumstances following the fall of Babylon, or the consequents thereof, as I distinguished them, verse 1 are two. Namely the lamentation of the wicked, vnto the 19. verse: and the reioycing of the godly, verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members the first whereof is the mourning of the kings and mightie men of the earth, in two verses: The second is, the lamentation of the merchants that trafique by land, thence vnto the 16. verse: The third is, the wayling of those that merchandize by sea verse 16. 17. 18. In euery of these the cause and manner of their mourning is described in order, according to the condition of those that mourne: with obseruation of that which best agreeth vnto thē. 9 The lamētatiō of those that trade by land, as I distinguished immediatly before. 10 An apostrophe, or turning of the speech by imitation, vsed for more vehemēcie, as if those merchants, after the manner of mourners, should in passionate speech speake vnto Babylō, though now vtterly fallen and ouerthrowne. So Esay. 12. 9. and in many other places.

11 The maner of mourning vsed by them that trade by sea. 12 The other consequent vpon the ruine of Babylon, is the exultation or reioycing of the godly in heauen and in earth, as was noted vers. 9. 13 The third predicatiō, as I sayd verse 1 standing of a signe, and the interpretation thereof: the interpretation thereof is in two sorts first by a simple proponding of the thing it self, in this verse, and then by declaration of the euents, in the verses following.

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* Ierem. 51. 63.

14 The euents are two, & one of them opposite vnto the other for amplification sake. There shalbe, saith he, in Babylon no mirth nor ioy at all in this & the next verse: but a heauy & lamentable thing, from the bloody slaughters of the righteous & the vengeance of God comming vpon it for the same.

15 That is shed by bloudie massacres, and calling for vengeance.

16 That is, proued & found out, as if God had appointed a iust enquirie concerning the impietie, vnnaturalnesse, & vniustice of these men.

a Prayse ye the Lord.
b Good workes which are liuely testimonies of faith.

EVNIVS.

1 This chapter hath in summe two parts, one transitory or of passage vnto the things that follow, vnto the 10. vers. another historicall of the victory of Christ gotte against both the beastes, vnto the end of the chapt. which I sayd was the second historie of this argument chap. 17. 1. The transition hath 2. places, one of praysing God for the ouerthrow done vnto Babylon in 4. verses & another likewise of prayse, & Prophesi. call for the cōming of Christ into his kingdome and his most royall mariage with his Church, thence vnto the 10. verse. The former praise hath three branches, distinguished after the auncient mater of those that sing ἀποστροφὴ, that is, an inuitation or prouokement in two verses; ἀπόκρισις, a responce or answer, in the third verse and συμπλοκὴ, a close or ioyning together in harmonie: all which I thought good of purpose to distinguish in this place, least any man should with Porphiryus, or other like dogges, obiect vnto S. Iohn or the heauenly Church, a childish and idle repetition of speech. 2 The proposition of praise with exhoitation in this verse, and the cause thereof, in the next verse.

3 The song of the Antiphonie or responce, containing an amplification of the praise of God, from the perpetuall and most certaine testimonie of his diuine iudgement: as was done at Sodome and Gomorrha. Genes. 19. 4 The second place of praise, as I sayd vers. 1. which first is commanded from God in this verse: and then is in most ample manner pronounced of the creatures, both because they see that kingdome of Christ, to come, which most they desire, verse 7. also because they see that the Church is called forth to be brought home into the house of her husband by holy mariage, vnto the fellowship of his kingdome, verse 7. 8. Wherfore S. Iohn is commanded to write into a booke the Epiphonema, or acclamation ioyned with a diuine testimonie, verse 9. 5 Out of the Temple from God, as 11. 9.

6 Without the Temple in heauen. 7 Namely, vnto that holy mariage, both her selfe in person in this verse, and also furnished of her spouse with mariage gifts princely and diuine, is adorned and prepared, in the next verse.

8 An ensigne of Kingly and Priestly dignitie: which dignitie Christ bestoweth vpon vs, chapter 1. 6. 9 This is a gift giuen by the husband for mariage sake, and a most choise ornament which Christ bestoweth vpon vs, as vpon his spouse.

9 10 Then he said vnto me, Write, * Blessed are they which are called vnto the supper of the mariage of the Lambe. And he said vnto me, These words of God are true.

10 11 And I fel down before his feet, *to worship him: but he said vnto me, See thou do it not: I am thy fellow seruant, & of thy brethren, which haue the c testimonie of Iesus, Worship God: for the testimonie of d Iesus is the spirit of prophecie.

11 12 After I saw 13 heauen open, and behold a white horse, and he that sate vpon him, was called faithfull and true, and he that iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire: and on his heade *were* many crownes: and he had a name written, that no man knew but himselfe.

13 And he was clothed with a garment dipt in bloud, and his name is called, THE WORD OF GOD.

14 14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 15 And out of his mouth went forth a sharp sword, that with it he should smite the heathen: for he shall * rule them with a rod of iron: and he it is that shall tread the wine presse of the fiercenesse and wrath of almightie God.

16 16 And he had vpon his garment, and vpon his thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 17 Then I saw a certaine Angel stand in the 18 sunne, who cryed with a loud voyce, saying to all the foules that did flie through 19 the midst of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of high Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, & bondmen, and of small and great.

19 20 After I saw the beast, & the kings of the earth, & their hostes gathered together to make battell against him that sate on the horse, and against his army.

20 And the beast 21 was taken, and with him that 22 false prophet that wrought miracles before him, whereby he deceiued them that receiued the beasts marke, and them that worshipped his image: These both were cast aliue into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sate vpon the horse, which commeth out of his mouth; and all the foules were filled with their flesh.

* *Math* 22.2
* *Cap* 22.2.
c *Which are commanded to beare witnesse of Ie,m.*
d *For Iesus is the marke that all the prophecies shoote at.*
10 Namely the Angell, as appeareth by the next verse.
11 The particular storie of this verse is brought in by occasion, & as it were besides the purpose, that S. Iohn might make a publike example of his owne infirmitie, and of the modest sanctimonie of the Angell, who both renounced for him selfe the diuine honors, and recalled all the seruants of God, vnto the worship of him alone: as also 22. 8.
* *Psal.* 2 9.
* *Cap.* 17. 14. 1. *Tim.* 6. 15.
12 The second place of this Chapter (as I said verse 1.) is of the victorie gotten by Christ against both the beastes: in which first Christ is described as one readie to fight, vnto the 16. verse, then is shewed the battell to be begun, thence vnto the 18. verse: lastly is set forth the victorie, vnto the end of the Chapter. In this place do shine forth most excellent properties of Christ as our heauenly iudge and reuenger, according to his person, companie, effecties, and names.
13 Properties belonging to his person, that he is heauenly iudge, faithfull, true iust, in this verse. searching out all things, ruling ouer all, to be searched out of none. verse. 12. the triumpher, and the verie essentiall word of God, ver. 13
14 The companie or retinue of Christ holy, innumerable, heauenly, iudiciall, royall and pure. 15 The effectes of Christ prepared vnto battell, that with his mouth he striketh the Gentiles, ruleth and destroyeth.
16 The name agreeing vnto Christ according to the former properties, expressed after the maner of the Hebrues.
17 The second member as I sayd verse. 11. A reprochfull calling forth of his enemies vnto battell: in which not them selues (for why should they be called forth of the king of the world, or prouoked being his subiects: for that were not comely) but in their hearing, the birdes of the aire are called to eate their carkasses.
18 That is, openly and in sight of all, as Numb. 25. 4. and 2. Sam. 12. 11.
19 That is through this inferiour heauen, and which is nearer vnto vs: an Hebrew phrase. 20 The third member (as was said verse 11.) of the victorie obtained by Christ. Vnto this appertaineth two things, his buckling with the beast and his forces, in this verse: and the euent most magnificent, described after the maner of men, in the verses following. All these things are plaine.
21 Namely, that beast with seuen heads, of which before Chapter. 13. 1. and 17. 3.
22 That is, that beast with two heads, of which 13 11. Looke more Chapter 16. 14.

CHAP. XX.

1 *The Angell* 2 *bindeth Satan for a thousand yeares:* 8 *Being loosed, he stirreth vp Gog & Magog, that is, priuie and open enemies, against the Saints,* 11 *but the vengeance of the Lord cutteth off their insolencie.* 12 *The bookes are opened, by which the dead are iudged.*

1 AFter I saw an Angel come down from heauen, hauing the key 2 of the bottomelesse pit, and a great chaine in his hand.

2 And he tooke the Dragon that old serpent which is the diuell and Satan, and he bound him for 3 a thousand yeares.

3 And he cast him into the bottomelesse pit, which he shut vp, and sealed vpon him, that he might deceiue the people 4 no more, til the thousand yeares were fulfilled: for after that he must be loosed for 5 a litle season.

4 6 Then I saw 7 thrones: & they sate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were 8 beheaded for the witnesse of Iesus, and for the word of God, and which did 9 not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they shall liue, and raigne with Christ a thousand yeare.

5 10 But the rest of the dead men 11 shall not liue againe, vntill the thousand yeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the 12 second death hath no power: but they shall be the Priestes of God and of Christ, 13 and shall raigne with him a thousand yeare.

7 14 And when the 15 thousand yeres are expired, Satan shalbe loosed out of his prison,

a For iudgement was committed to them, as to members ioyned to the heade: not that Christs office was giuen ouer to them.

F. IVNIVS.

1 Now followeth the third place of the prophetical history, which is of the victorie whereby Christ ouercame the dragon, as I noted Chapter 17. 1. This place must necessarily be ioyned with the end of the 12 Chapter, and be applied vnto the iust vnderstanding therof. This chapter hath 2. parces: one of the dragon ouercome, vnto the 10. verse: the other of the resurrection and last iudgement, vnto the end of the chapter. The story of the dragon is double. First of the first victorie, after which he was bound by Christ: vnto the 6. verse. The second, is of the last victorie, whereby he was throwne downe into euerlasting punishment, thence vnto the 10. vers. This first history happened in the first time of the Christian Church, when the Dragon throwne downe from heauen by Christ, went about to molest the new birth of the Church in the earth, chapter 12. 17. 18 For which cause I gaue warning that this storie of the Dragon, must be annexed vnto that place. 2 That is, of hell, whither God threw downe the Angels which had sinned, and bound thē in chaines of darknesse to be kept vnto damnation, 2. Pet. 2 4. Iud. 6.
3 The first whereof (continuing this historie with the end of the 12. Chapter) is, the 36. yeare frō the passion of Christ, when the Church of the Iewes being ouerthrown, Satan assayed to inuade the Christian church gathered of the Gentiles, and to destroy part of her seed, chapter 12. 17. The thousandth yeare falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seuenth, a most damnable Necromancer and forceter, whom Satan vsed as an instrument when he was loosed out of bonds, thence forth to annoy the Saintes of God with most cruell persecutions, & the whole world with dissentions, and most bloudie wars: as Benno the Cardinall reporteth at large. And this is the first victorie gotten ouer the Dragon in the earth.
4 Namely, with that publique & violent deceipt which he attempted before, chap. 12. and which after a thousand yeares (alacke for wo) he most mightily procured in the Christian world. 5 VVhich being once expired, the second battell and victorie shal be, of which verse 7. 8. 6 A description of the common state of the Church of Christ in earth in that space of a thousand yeares, for which the diuell was in bonds: in which first the authoritie, life, and common honour of the godly, is declared, verse 4. secondly newnesse of life is preached vnto others by the Gospell, after that space, vers. 5. finally he concludeth with promises, verse. 6. 7 This was a type of the authoritie of the good and faithfull seruants of God in the Church, taken from the maner of men.
8 Of the Martyrs, which suffered in those first times. 9 Of the Martyrs which suffered after that both the beasts were now risen vp, chapter 13. for there these things are expounded. 10 VVhosoeuer shall lye dead in sinne, and not know the truth of God. 11 They shall not be renued with that newnesse of life by the enlightening of the Gospell of the glorie of Christ. For this is the first resurrection, by which the soules of the godly do rise from their death. In the second resurrectiō their bodies shall rise againe. 12 That whereby both bodie and soule, that is, the whole man is addicted and deliuered vnto eternall death. So chapter 2. 11. 13 A returne vnto the intended historie, by resuming the wordes which are in the end of the fourth verse.
14 The second historie, of the later victorie of Christ, as was sayd verse 1. in which are summarily described the worke, ouerthrow, and eternall punishment of Sathan.
15 Of which I spake verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church, and to molest the Saints for the sinnes of men: vnto whome the faithfull shall haue associated them selues more then was meete, tasting with them of their impuritie of doctrine and of life,

8 16 And

8 16 And shall go out to deceiue the people, which are in the foure quarters of the earth: *euen* * Gog & Magog, to gather them together to battell, whose number *is*, as the sand of the sea.

9 They went vp therefore into the b plaine of the earth, and they compassed the tents of the Saints about, & the beloued citie: but 17 fire came downe frō God out of heauen, & deuoured them.

10 18 And the diuell that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet *was*; and they shalbe tormented day and night for euermore.

11 19 Then I saw a great 20 white throne, and 21 one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before 22 God: and the 23 bookes were opened; and * another booke was opened, which is *the booke* 24 of life, and the dead were iudged by those things, which were written in the bookes according to their workes.

13 25 And the sea gaue vp the dead, which were in her; and death and hel deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 26 And death and hell were cast into the lake of fire: which is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

*Ezek.39.2.
b As if he sayd, In so much that the whole face of the earth, how great soeuer it is, was filled.
16 The worke or act of Sathan (which is the first member, as I distinguished in the verse before going) to deceiue the whole world, euen vnto the vttermost nations thereof: to arme them against the people of God, in this verse, and to besiege and oppresse the Church, with his whole strength, in the verse following.
*Chap.3.5. and 21.27. Philip.4.3.
17 The wrath of God, consuming the aduersaries, and ouerthrowing all their enterprises, Heb.10.27. And this is the second member mentioned vers. 7. the ouerthrow of Sathan.
18 The third member, eternall destruction against those that are ouercome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement, in the verses following.
20 That is, a tribunall seate most Princelike and glorious: for so doth the Greeke word also signifie.
21 That is, Christ, before whom when he commeth vnto iudgement, heauen and earth shall perish for the greatnesse of his maiestie, 2. Pet. 3. 7. 10. &c.
22 That is, Christ the iudge 2. Cor. 5. 10. 23 As it were our books of reckening or accompts: that is, the testimonie of our conscience, and of our workes, which by no means can be auoided. This is spoken after the maner of men. 24 The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heires of life. This also is spoken according to the manner of men. 25 This is a prevention or an answer to an obiection: for haply some man will say, but they are dead, whome the sea, death, and the graue hath consumed, how shall they appeare before the iudge? S. Iohn answereth, by resurrection from death, whereunto all things (how soeuer repugnant) shall minister and serue at the commandement of God. as Dan 12. 26 The last enemie which is death shal be abolished by Christ (that he may no more make any attempt against vs) 1. Cor. 15 36. and death shall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

2 He describeth new Hierusalem descending from heauen. 9 The bride the Lambes wife, 12 and the glorious building of the Citie, 19 garnished with precious stones: 22 whose tẽple the Lambe is.

*Esay.65.17. and 66.22. * 2.Pet.3.13.

1 AFter I saw * a new heauen, & a new earth: for the * first heauen, & the first earth were passed away; and the sea was no more.

F. IVNIVS.
1 Now followeth the second part of the historie Prophetical (as I sayd chap. 1. and 11. 1.) of the future estate of the Church in heauen after the last iudgement, vnto the fift verse of the next chapter. In this are two things briefly declared. The station, seate, or place thereof, verse 1. Then her state and condition, in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shal be a new heauen and a new earth as Esay 65. 7. and 66 22. and 2. Pet. 3. 13 and this is the seate or place of the Church in which righteousnesse shall dwell.
2 The state of this glorious Church, is first described generally, vnto the eight verse, and then specially and by partes, in the verses following. The generall description consisteth in a vision shewed a farre off, verse 2. and in speech spoken from heauen. In the generall these things are common, that the Church is holie, new, the workemanship of God, heauenly most glorious, the spouse of Christ, and partaker of his glorie, in this verse.

2 2 And I Iohn saw that holy Citie the new Ierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God *is* with men, and he will dwell with men: and they shall be his people, and God himselfe shall be with *hē*, their God.

*Chap.7.17.
*Esay.25.8.
*Esay 43.15. 2.Cor.5.17.
a Their lot and inheritance is as it were.
b A foure square hath equall sides on euery side: therefore the Greekians calling this name these things that are steady and of continuance and perfect.

4 * And God shall wipe all teares from their eyes: and there shalbe no more death, neither sorow, neither crying, neither shall there be any more paine; because the first things are passed.

*Chap.8 & 22.13.
3 The Church is described by speech first of an Angell, in two verses, then of God himselfe, in foure verses. The Angels speech describeth the glory of the Church, by the most familiar cohabitatiō of God therwith, by communication of all manner good things according to the couenant, in this verse: & by remouing or putting far away of all euill things, in the verse following.

5 4 And he that sate vpon the throne sayd, * Behold, I make all things new: and he sayd vnto me, Write: for these words are faithfull and true.

6 And he sayd vnto me, * 5 they were; I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirst, of the well of the water of life freely.

7 He that ouercōmeth, shal inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearefull, and vnbeleeuing, and the abominable, & murtherers, and whoremongers, and sorcerers, and idolatērs, and all lyars shal haue their a part in the lake, which burneth with fire & brimstone, which is the second death.

4 In the speach of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present & future good things of the same, in 3. verses following. In the exordiū God chalegeth vnto himself the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. Iohn vnto the writing of these things, in this verse.

9 6 Then there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues; and he talked with me saying, Come: I wil shew thee the bride, the Lābes wife.

10 And he caried me away in the spirit to a great and 7 an high mountaine, and shewed me 8 that great Citie, that holy Ierusalem, descending out of heauen from God;

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a Iasper stone, that is cleare as crystall,

12 9 And it had a great wall and high, and had 10 twelue gates, & at the gates 11 twelue Angels, and names written, which are the names of the twelue tribes of the children of Israel.

13 On the East part *there were* three gates, *and* on the North side three gates; on the South side three gates, *and* on the West side three gates.

14 And the wall of the city had 12 twelue foūdations; and in them the names of the twelue Apostles of the Lambe.

15 13 Also he that talked with me, had a golden reede, to measure the City withall, and the gates thereof, and the wall thereof.

16 14 And the City lay b foure square, and the length is as large as the bredth of it; and he measured the City with the reede, vnto twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

5 The description of the Church is of 3. sortes, by abolishing of old things by the being of present things in God: that is, of things eternall: and by the communication of all good things with the godly, verse 6. If so be they shal striue māfully, ver. 7. But the reprobate are excluded frō thēce, vers. 8.

6 A trāsition vnto the particular describing of the heauenly Church by the expresse calling of S. Iohn, in this verse, & his rapting vp by the Spirit, in cōfirmation of the truth of God, in the vers. following. 7. He meaneth the place & stately seat of the church, shadowed out in a mountaine. 8. A type of that Church which is one, ample, or Catholicke, holy, celestiall, built of God, in this verse: & glorious, in the verse following. This type propoūded generally, is after particularly declared, verse 12. &c. 9 A particular description (as I noted vers. 2.) of the celestiall Church, first by the essentiall parts of the same, vnder the similitude of a city, vnto vers. 22. Secōdly by forraine accidēts, vnto the end of the chap. Thirdly by the effects, in the beginning of the next chap. the essentiall parts, are noted: the matter & the forme in the whole worke: of these the superficies & foūdatiō of the wal are entire parts (as they vse to be called:) which parts are first described in figure vnto the 14. vers. & afterwards more exactly. 10 According to the nūber of the tribes, of which chap. 7. For here the outward part is attributed vnto the old testament, & the foundation vnto the new testament. 11 He meaneth the prophets, who are the messengers of God, and watchmen of the Church. 12 That is, foundation stones, according to the number of the gates, as is shewed verse 19.

13 A transition vnto a more exquisite description of the partes of the Church, by finding out the measure of the same, by the Angell that measured them.

14 The measure and forme most equall: in two verses.

c Which number is twelue multiplied twelue.
d He addeth this, because the Angell had the shape of a man.
e By streete, he meaneth the brodest place of the City.
15 The matter most precious and glittering, which the presence of God maketh most glorious.
16 The second forme of particular description (as I said verse 12.) from forraine & outward accidēts: which are these, Light from God himselfe, in this verse: glory from men, verse 24. perfect securitie frō all harme, verse 25. Finally such truth & incorruptiō of glory (verse 26.) as can beare and abide with it, nothing that inglorious, verse the last.
* Esay 60 19.
* Esay 60 3.
* Esay 60 11.
* Esay 3.5 and 20.12 Psal. 44.3.

17 And he measured the wall thereof, an c hundreth fortie and foure cubites, by the measure of a man, that is, of the d Angell.

18 15 And the building of the wal of it was of Iasi: and the city was pure gold, like vnto cleare glasse.

19 And the foundations of the wal of the city were garnished with al maner of precious stones: the first foundation *was* Iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beril: the ninth of a Topaze: the tēth of a Crysoprasus: the eleuenth of a Iacynth: the twelfth of an Amethyst.

21 And the twelue gates *were* twelue margarites, and euery gate *is* of one margarite, & the e streete of the city *is* pure gold, as the shining glasse.

22 And I saw no temple therein: for the Lord God almighty & the Lambe are the Temple of it.

23 16 * And this city hath no need of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: & the Lambe is the light of it.

24 * And the people which are saued, shall walke in the light of it: and the Kings of the earth shall bring their glory and honor vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory, and honour of the Gentiles shall be brought vnto it.

27 And there shal enter into it nothing that infecteth, neither whatsoeuer worketh abomination, or speaketh lyes: but they only which are written in the Lambes * booke of life.

CHAP. XXII.

1 *The riuer of water of life is shewed,* 2 *And the tree of life.* 6. 7 *Then followeth the conclusion of this prophecy,* 8 *where John declareth, that the things herein cōtained are most true:* 13 *And now the third time repeateth these words All things come from him, who is the beginning and the end.*

1 1 AFter he shewed me a pure riuer of liuing water, cleare as cristall, proceeding out of the throne of God, and of the Lambe.

2 And in the midst of the opē place therof, & on either side of the riuer, was the tree of life, bearing twelue maner of fruites; & bringing forth fruite euery moneth, & leaues to heale the nations with.

3 And there shalbe no more any curied thing; but the throne of God and of the Lambe shall be in it; and his seruants shall serue him:

4 And they shall see his face; and his Name shall be in their fore heads.

5 * And there shall be no night there, & they neede no candle, neither light of the Sunne: for the Lord God giueth them light; and they shall raigne for euermore.

6 2 And he said vnto me, These words are faithfull and true: and the Lord that God of the holie Prophetes hath sent his Angell to shew vnto his seruāts the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that obserueth the words of the prophecie of this booke.

8 And I Iohn am he which saw and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angell which shewed me these things.

9 But he sayd vnto me, See thou *do* it not: for I am thy fellow seruant, and of thy brethren the prophets, & of them which obserue the words of this booke: worship thou God.

10 3 Moreouer he sayd vnto me, 4 Seale not vp the words of the prophecie of this booke: for the time is at hand.

11 5 He that doth hurt, let him do hurt still: & he which is filthie, let him be filthie still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And behold I come shortly, and my reward is with me, * to giue euerie man according as his worke shall be.

13 I am * Alpha and Omega, the beginning & the end, the first and the last.

14 Blessed *are* they, that do his cōmandements; 7 that they may haue interest in the tree of life, & may enter in through the gates into the citie.

15 But without *shalbe* all dogges, and enchanters, & whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lyes.

16 8 I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am that roote and that offspring of Dauid, and that bright morning starre.

17 Both the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is a thirst, come: and * let whosoeuer will, take of the water of life freely.

18 9 For I protest vnto euery man that heareth the words of this prophesie of this book, If any mā shall ad vnto these things, God shall ad vnto him the plagues, that are written in this booke:

19 And if anie man shall take away from the wordes of the booke of this prophecie, God shall take away his part out of the booke of life, & out of the holy citie, and out of those things which are written in this booke.

20 10 He which testifieth these things, saith, Surely, I cōe quickly Amē. Come therfore Lord Iesus.

21 11 The grace of our Lord Iesus Christ be with you all. Amen.

F. IVNIVS.
*Esay. 60 19.
1 Here is absolued and finished the description of the cœlestiall Church (as I shewed before, chap. 21.12.) by the effects in fiue verses, & then this booke is concluded in the rest of the chap. The effects proceeding frō God who dwelleth in the church are these: the euerlasting grace of god, in this verse, the eternall liuing of the godly as chap. 2 7. the eternall fruites which the godly bringing forth vnto God, themselues & others, ver. 2. freedō & immunity from al euil, God himself tasting pleasure in his seruants, & they likewise in their god, v. 3 The beholding and sight of God: and sealing of the faithfull for all eternity, vers. 4. the light of God, and an euerlasting kingdome and glory, verse 5. 3. This whole booke is concluded and made vp, by a confirmation, and a salutation. The confirmation hath 3. places. The words of the Angel vnto the 15. ver. the words of Christ, ver 16 17. and the obtestation made by S. Iohn frō diuine authority, thence vnto the 20. ver. By the speech of the Angel this prophecy is confirmed vnto the 8. verse. & then he speaketh of the vse of this booke in the verses following. The prophecy is first confirmed by the Angel frō the nature therof, that it is faithfull & true. Secondly frō the nature of the efficiēt cause, both principall, which is God & instrumentall, which is the Angel, in this verse. Thirdly, frō the promises of God concerning his cōming to effect al these things, & cōcerning our salutation v. 7. Fourthly frō the testificatiō of S. Iohn himself, ver 8. The rest of the speech of the Angel tending to the same end, S. Iohn interrupted or brake off by his vnaduised zeal of worshipping him, in the same verse which the Angel forbidding, teacheth him that adoratiō must be giuē not to him, but only to god, as for himself, that he is of such nature & office, as he may not be adored: which thing also was in like maner done chap. 19.10

3 The Angell returneth vnto his former speech: in which he teacheth the vse of this booke, both toward our selues, in this & the next vers. & in respect of God for declaration of his truth, thence vnto the 15 verse.
*Chap. 19. 10.
4 That is, proponed this prophecy openly vnto all, and conceale no part of it. The contrary whereunto is commanded Eza. & 16 & Dan. 12.
* Rom. 2 6.
* Cha. 18. 17. & 21.6. Esa. 41.4. 48. 12. & 44.6.
5 An obiection prōented. But there will be some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their owne destruction, as Peter saith. What then? saith the Angell, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more and more vile in themselues, whome this scripture doth not please: yet others shalbe further conformed thereby vnto righteousnesse and true holinesse. The care and reformatiō of these may not be neglected, because of the voluntarie & malicious offence of others.
*Esa. 55. 2.
6 The 2. place belonging vnto the vse of this book as I said vers. 10. Also (saith God by the Angell) though there should be no vse of this booke vnto men: yet it shall be of this vse vnto me, that it is a witnesse of my truth vnto my glorie, who will come shortly to giue and execute iust iudgement, in this verse who haue taught that all these things haue their being in me, in the 13 verse. and haue denounced blessednesse vnto my seruants in the Church, verse 14 and reprobation vnto the vngodly, verse 15. 17 The blessednesse of the godly, set downe by their title & interest therunto and their fruite in the same. 8 The second place of confirmation (as I sayd ver. 6.) is the speech of Christ ratifying the vocation of S. Iohn, & the authoritie of his calling & testimonie, both from the condition of his owne person, being God and man, in whom all the promises of God are Yea and Amen. 2. Cor. 1. 20. and also frō the testification of other persons, as by the acclamation of the holy Ghost, who here is as it were an honorable assistant of the marriage of the Church as the spouse: & of euery of the godly as members: and finally from the thing present, that of their own knowledge and accord they are called forth vnto the participation of the good things of God, verse. 17. 9 The obtestation of S. Iohn (which is the third place of the confirmation, as was noted verse 6.) ioyned with a curse or execration, to preserue the truth of this booke entire and vncorrupted, in two verses. 10 A diuine confirmation or sealing of the obtestation: first from Christ auouching the same, & denouncing his comming against all those that shall put their sacrilegious hands thereunto: then from S. Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them.
11 The salutation Apostolicall, which is the other place of the conclusion, as I sayd verse 6. and is the end almost of euerie Epistle: which we wish vnto the Church and to all the holy & elect members therof, in Christ Iesus our Lord, vntill his comming to iudgement. *Come, Lord Iesu* and do it. Amen, *so be it.* Amen.

To God onely be honour and glorie.

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